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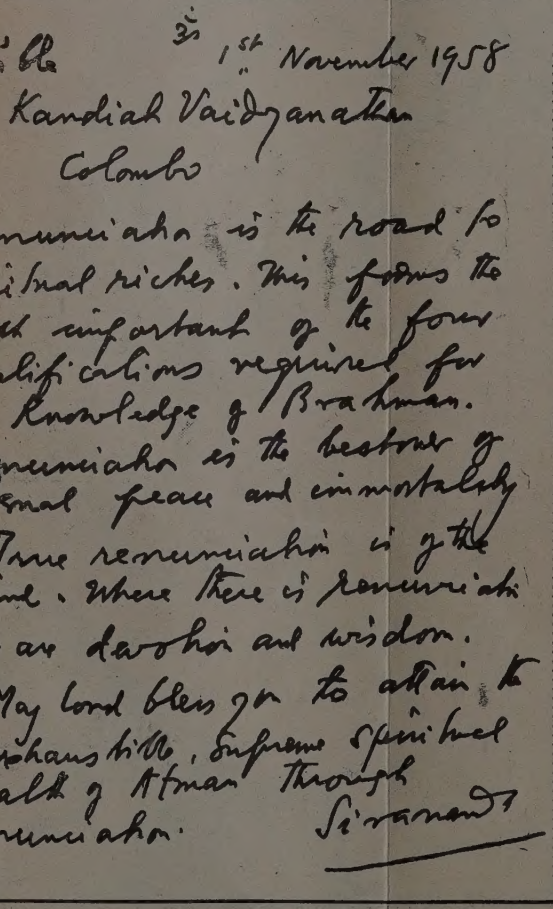

Hon'ble 3rd 1st November 1958
Sri Kandiah Vaidyanathan
Colombo

Renunciation is the road to Spiritual riches. This forms the most important of the four qualifications required for the Knowledge of Brahman. Renunciation is the bestower of eternal peace and immortality.

True renunciation is of the mind. Where there is renunciation there are devotion and wisdom.

May Lord bless you to attain the inexhaustible, Supreme Spiritual wealth of Atman through renunciation.

Sivananda

RELIGIOUS CALENDAR

(Sivanandanagar : 16th Nov. to 20th Dec.)

NOVEMBER

16 Skanda Shashthi
20 Yajnavalkya Jayanti
21 Ekadasi
22 Chaturmasya ends
23 Pradosha Puja
25/26 Purnima ; Guru Nanak Jayanti

DECEMBER

3 Fifteenth Anniversary of Akhanda Maha Mantra Kirtan at Sivanandanagar
7 Ekadasi
8 Pradosha Puja; Jnaneshwar Jayanti
10 Amavasya; All-Souls Day (local)

Special Ganga and Lakshmi Pujas on all Fridays

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Sivananda Lahari

(Selected Sayings of Sri Swami Sivananda Compiled by Sri Sivananda Nilakantan, Calcutta)

1. Purity is the gateway to God. It is an ante-chamber to the presence of the Lord. It is the key by which the doors of intuition that lead to the abode of supreme Peace are opened. Therefore, attain purity at all cost.

2. Love is harmony. It prolongs life. Fear, jealousy, envy and discord shorten life. Love lightens the burden of life and makes self-sacrifice a pleasure. Love is the great panacea for all ills that this flesh is heir to.

3. Hope is the source of good fortune. Hope causes the highest happiness indeed. Hope impels always in all quests. Therefore, be hopeful and make strenuous attempts. You will attain sanguine success.

4. He is the greatest man who is the servant of all. Remember this point well. Many have risen to magnanimous heights of divine splendour through service alone.

5. Be calm and contented wherever you are and under whatever circumstances and conditions you are placed. Cultivate this state of mind by striving to abide in your own Atma which is ever calm and whose nature is eternal satisfaction (Nitya Tripti).

6. Be quick in understanding and doing things. Develop this faculty gradually. Do your duties well and efficiently.

7. Old age overtakes everybody. The miseries of old age are beyond description. Even the wife, sons, daughters and daughters-in-law treat an old man with contempt and do not serve him properly.

8. Do not depend upon the help of others. Rely on your own self. Rely on God. You will attain greatness, strength and prosperity. You will become weak and poor if you depend on others.

9. There is no religion higher than virtue. Virtue brings peace. Virtue is greater than life and prosperity. Virtue is the gateway to bliss. Therefore, be virtuous always. Let virtue be your mainstay.

10. Luck is not mere chance. Fate or luck is the sum total of one's Purushartha (self-effort) of the last birth. It is the fruit of one's own previous actions. Hence the Shastras speak of good works and their influence on mankind.

11. Out of righteousness springs wealth. Out of righteousness springs happiness. One obtains everything through righteousness. This world has righteousness as its essence.

12. Do not worry yourself with doubts. Doubts are obstacles in the spiritual path. Think of the Lord. Meditate on His form. Sing His praise. Repeat His name. All doubts will be answered from within.

13. When man lives for the good of others,

he lives equally for his own good and evolution. He does good works for his own self-purification.

14. Build your future by good thoughts. Thought is another name for fate. If you entertain evil thoughts you will reap a bad harvest of pain and sorrow. You will go downwards. If you cultivate divine thoughts you will go upwards and reap a good harvest of eternal bliss. Choose then your destiny.

15. The Lord does not look to another for help. He is absolutely perfect and wants nothing. Through His grace a person attempts various kinds of acts in the world and tries to abide by Dhyana.

16. Your duty is to do good; your nature must be to do good, and if anybody does evil to you do him good only.

17. Hope is indeed mighty. There is no power which is mightier than hope. To one possessed of hope there is nothing unattainable, indeed. Relying on hope alone, you will attain sanguine success in all your undertakings, in meditation, and Self-realization. Therefore, be always hopeful. *Nil desperandum.* Never despair, friend!

18. Humility is the path of immortality. Vanity is the path of birth and death. Simple living is the high road to the kingdom of eternal bliss. Luxury is the high road to the round of birth and death.

19. Life is a great pilgrimage. Do not stray away. March direct to the goal. That goal is God-realization. The temple of God is within yourself. Awake, arise, purify, meditate. Dark clouds may enshroud you sometimes. But the silvery line in the clouds will lead you on to the Light Divine.

20. Be courageous. Cast off fear completely. This existence has a deeper meaning and a deeper significance. Before one can understand the true worth of life, he has to learn pretty good lessons which the worldly life affords him. World is a book in itself, and through each life we turn over a chapter from that book. Wisdom comes to us only at the end, when we have reached the goal.

21. Act rightly and wisely. Think calmly before you proceed to work. By precept and example make others also act rightly and wisely. You must have a calm mind if you want to work rightly.

22. Character counts a great deal. Celibacy is one thing and character is another. A man may have perfect character but he may at the same time be most lustful.

23. Mouna is absolutely necessary if you want to improve in the spiritual path. Spiritual opportunity is a rare privilege. The misery of the world is in direct ratio to desire. Control your mind through lessening desires. Purify the mind. That is the only meaning of religion. Pay no attention to the opinion of others.

24. Energy is the chief requisite for performing an act. There is no greater power than energy. Everything in this world is accessible to an energetic man. Nothing can dishearten him.

25. Action is the source of all virtue, wealth and desire. He who has no activity has no energy or valour. The end of virtue and wealth is the attainment of salvation. He who does not practise virtue commits sin. The fruits of righteous acts and of wealth occur either in this world or in the next.

26. The salt of life is selfless service. The bread of life is universal love. The water of life is purity. The sweetness of life is devotion. The fragrance of life is generosity. The pivot of life is meditation. The goal of life is emancipation or Moksha.

27. The fruit of a good action is pleasure. The fruit of an evil action is pain. Pleasure and pain are experienced by the mind by the contact of organs of sense with the objects. There are differences in the degree of pleasure of all embodied creatures. From these differences it is inferred that there are differences in the degree of the merit acquired by actions.

28. Life should be lived for a purpose. Live to achieve your aim in life. That aim is Self-realization. That is Truth. That is everything. That is the haven of peace, bliss and joy. A glimpse of that illimitable divine realm is sufficient to pacify the wounded heart, heal the aching wounds, and wipe off the flowing tears. Kindly try to attain that stage.

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29. The world is the best teacher. Every step well kept on the path to perfection will reveal to you the secret of the hidden life and of the worldly vanity and impermanence.

30. Do not waste much time in mere outward show through dress. Be simple in your dress. Have noble thoughts. Soar high in the realms of divine bliss.

31. A divine vision cannot be expressed in words. Language is imperfect. Words are inadequate and imperfect. There are rapturous delight, magnificent sensation, when one experiences the Divine Vision.

32. Time is invariably associated with space. They cannot be separated in your perceptions. Your knowledge is through space and time. Mental perception cannot rise above the space and time reference.

33. Consider work as worship. Even at the office table, you can just close your eyes for a few minutes and think of the Lord. Whatever little time you can spare for Sadhana should be well utilized. God will surely help you.

34. It is easy to contact friendship, but it is difficult to maintain it owing to the fickleness of mind. A very slight cause may bring about a rupture. You must be very careful.

34. Have courage. Do not bleat like a lamb. Roar ॐ like a lion. Refuse to comply with the tongue's desire. You may fail once, twice, thrice. It does not matter. Again get up.

36. Depend on none. Depend on the strength of your own purity of conduct and righteous exertion. Strive earnestly. Persevere strenuously. Fight valiantly against impure desires and the lower, diabolical nature. Kill irritability, lethargy and scepticism.

37. Right only must ultimately prevail. Right alone must prosper in the end. Therefore, do the right and leave the rest to God.

(To be concluded)

Philosophy of Sankaracharya

(Dr. Sir C. P. Ramaswami Aiyar)

Jagadguru Adi Sankaracharya was almost unique in the history of thought; he combined in himself the attributes of a poet, a logician, a devotee and a mystic as well as being the architect of the monistic system of philosophy that bears his name. He was an inspired poet whose appeal was, in turn, to every human feeling and sentiment. His descriptions of nature and his appraisal of human and divine personality reached the summit of art, and his command over the 'navarasas' was superb.

At the same time, in his commentaries on the 'Prasthana-traya,' he displayed a rare faculty of relentlessly logical and concatenated argument and refutation and such subtlety of reasoning as has been rarely surpassed in the philosophical writings of the world. He vindicated and firmly established the Advaita philosophy which has been described to be one of the supreme achievements of Hinduism.

Sankara was simultaneously the author of some of the sweetest lyrics like *Soundarya Lahari*, devoted to the description of personal Godhead in several manifestations. Within the short compass of 30 and odd years, he travelled throughout India and demonstrated his marvellous organizing capacity by the establishment of mutts in all the four quarters devoted to the continuation of the doctrines, he had expounded in his life, by Sannyasins who demonstrated in their dedicated lives the efficacy and the practicableness of such things.

HIS PHILOSOPHY

If one can presume to summarize the main features of his philosophy contained, as they are, in the commentaries on the *Gita*, the *Upanishads* and the Brahmasutras, and in such condensed expositions as *Vivekachudamani, Atmabodha, Satasloki, Lakshana Nirupanam,* and the unequalled compendium of wisdom, the 'Dakshinamurti Stotra,"—they consist in the affirmation of the Samsara or the succession of births and deaths and its cosmic significance and the realization of the essential unreality of phenomena in the context of the reality of the Supreme Self, the realization

that Self not being a theoretical matter but in the nature of a direct realization and an actual experience summarized in the saying "Tattwamasi," —in his own language: *Yasyaiva sphuranam sadatmaka masatkalparthakam bhasate.*

Even amongst Indians there is considerable misapprehension in relation to the real import of Sankara's Advaita. He asserts that the eternal, impersonal Brahman is the only ultimate reality. He explains the phenomena of the universe as due to the power called Maya, by which that Absolute, without undergoing any change in or by itself, appears to us as an ever-changing succession of phenomena conditioned by time and space. He postulates that the spirit of man is identical with the Supreme Spirit and that our sufferings are due to the failure to realize this identity, and further declares that this realization can procure for us liberation. One of his chief doctrines is that Karma and Upasana are ancillary to Jnana or illumination.

RATIONAL APPROACH

Sankara did not teach that the world was unreal or a figment. On the other hand he was at pains to point out that such an idea of unreality was a part of the Buddhist doctrine.

Owing to Avidya, according to him, we see diversity where there is unity, and many where there is one. Sankara is further remarkable for his insistence on knowledge by investigation and not by the mere acceptance of the assertions of others.

It is not well-known that in the *Padma Purana* there is a frontal attack on Sankara and his doctrines, and the description 'Prachchanna Bauddha' or crypto-Buddhist was ascribed to Sankara in a passage wherein Lord Siva is supposed to have declared that the theory of Maya is a false doctrine, being a disguised form of Buddhism. Lord Siva adds: "I have myself propounded it in the Kali Yuga taking the form of a Brahmin: *Mayaiva kathitam devi kalau brahmanarupina.*

This Purana is generally supposed to stand second in the list of Puranas, and in its last section is strongly Vaishnavite, Siva being supposed to explain to Parvati the nature and attributes of Vishnu, whom they both join in adoring. In its present form it is attributed to the 12th century, and it reveals a very common misconception regarding both Sankara and Buddha, the critics forgetting that both the great seers took their ideas from the early *Upanishads,* though they developed them differently.

HIS DOCTRINE

The main background of the Sankara's system is the *Mandukyopanishad* on which he has composed his well-known commentary. The second verse of that *Upanishad* runs as follows: *Sarvam hyetat Brahma, ayamatma Brahma, soayamatma.*

The only common feature between Buddha and Sankara may be pronounced to be the freedom of both from narrow theological obsessions.

Sankara's conception of the Absolute is not solely a matter of intellectual subtlety. He assumes that the relation of the Brahman with the world is 'Anirvachaneeya' (impossible of explanation). Brahman is attributeless and immutable. Iswara himself, in a sense, is a product of Maya, the highest approach to the Nirguna Brahman possible to the individual soul. The world is an apparent transformation through Maya of the Nirguna Brahman, the Jiva being, in reality, also all-pervading and identical with Brahman. When this Jiva is individualized, by what are called its Upadhis, it regards itself as a doer or an agent.

MAYA

Sankara in his *Satasloki* thus expounds the idea:

Jivatmabrahmabhedam dalayati
Sahasa yatprakashaikarupam
Maya tenaiva tasya kshayamupagamita
Samsriteh karanam ya

As to Maya, referred to in the above argument of Sankara is somewhat as follows: "Man's senses may deceive him; his memory may play him false; the forms of the world may be a matter of delusion; the objects of knowledge or perception may be doubted; but the doubter himself

cannot be doubted." This position leads to the conclusion that the Self, which is composed of the elements of Satchidananda, is universal and infinite, whereas the world of objects is subject to mutation. Nevertheless, the world, as perceived, is as real as the perceiver. In saying this, Sankara differs fundamentally from the Yogacharas of Buddhism.

WORLD

The world, according to Sankara, is neither non-existent nor void. Its attributes are neither 'Abhava' or 'Soonya.' But, granted all this, the world is not the ultimate reality, and our confusion arises because we do not differentiate between the basic Atman and the empirical 'Anatman.' Moksha arises when this truth is realized. It is not Nirvana in the sense of dissolution but the replacement of a false outlook, Avidya, by the true outlook, Vidya. In the *Vivekachudamani* Sankara says: "Deliverance is not achieved by repeating the word 'Brahman' but by directly experiencing Brahman."

Having proceeded so far, Sankara thereafter expounds the view that the Nirakara Absolute becomes 'Akaravat' or embodied for the individual worshipper as a personal or 'Saguna' God which is but a form in which the Absolute can be comprehended by the finite mind.

PERSONAL GOD

The religion of a personal God is not a mere dogma but is a product of realization and experience. As the end of religion is 'Sakshatkara,' what is termed 'Bhakti' is a striving for this 'Sakshatkara' or realization by means of a personal God or a symbol, 'Prateek,' which may be an image, a painting or an object in nature. It will, thus be seen that Sankara does not exclude or expel the framework of the external world. This is an aspect which is not always understood by those who deal with the Vedanta system.

The truth of Brahman may be mentally or intellectually envisaged. But, in spite of it, there is a deep-rooted desire for personal separateness, which is the true Avidya and the true play of Maya. It creates the notion: "I am the actor; I am one who experiences." This notion is the cause of bondage to conditional existence, birth and death, and this notion can be eradicated only by a strenuous endeavour to live in union with the Brahman. Such eradication is called Moksha. One of the boldest steps taken by Sankara is the pronouncement that when a man follows the ways of the world or even the way of tradition (i.e., when he believes in religious rites and the letter of the scriptures), he cannot attain the knowledge of reality until and unless by that path he attains the citadel of Jnana (illumination).

PARALLEL CONCEPTIONS

It may be observed that similar conceptions and thoughts have occurred to men and women in many other countries and in other ages. St. Catherine of Genoa exclaims, "My 'me' is God, nor do I recognize any other 'me' except God himself," and the Sufi saint, Bayazid, stated, "I went from God to God, until they cried from 'me' in 'me' Oh thou I." When someone knocked at the saint's door and asked, "Is Bayazid here?" his answer was, "Is anybody here, except God?"

In that remarkable compilation of Aldous Huxley, entitled *Perennial Philosophy*, occurs the following passage: "That art 'thou.' Behold but one in all things, God within and God without. There is a way to reality in and through the world, and there is a way to reality in and through the soul. But the best way is that which leads to the Divine ground simultaneously in the perceiver and in that which is perceived."

That inspired and medieval philosopher, Ruysbroeck, has stated: "The image of God is found essentially and personally in all mankind. In this way we are all one, intimately united in our external image which is the image of God and the source in us of all our life."

SANKARA AND SPINOZA

Perhaps, however, one of the truest successors of Sankara is Spinoza. According to him (*God of Nature*), the totality of all existing things is God. God, according to him, is not a cause outside of things, which passes over into things and works upon things from without. He is immanent, dwelling within, working from within, penetrating and impregnating all things. In his short treatise, Spi-

noza utters the truth as manifested to him: "Nature consists of infinite attributes. To its essence pertains existence so that outside it there is no other essence or existence. It thus coincides exactly with the essence of God."

What may be called the Sankara system has thus pervaded and influenced not only all aspects of Indian thought but has had significant repurcussions amongst medieval Christian saints, Sufi divines, and more recent thinkers like Nietzche and Schopenhauer. There is, furthermore, a growing body of scientific thinkers, who, confronted by the phenomena and development of nuclear, atomic and cosmic theories, feel irresistibly drawn to Sankara's enunciations as the most legitimate and satisfactory explanation of the universe, physical, psychological and parapsychological.

INTUITIVE ANTICIPATION

The more one studies the teachings of Sankara and his source-books, the *Upanishads*, the *Brahmasutras* and the *Gita*, the more one marvels at the intuitory anticipation by past seers of what are now coming to be regarded as scientific truths. The atomic theory and the reservoir of incalculable energy in the atoms, the doctrine of conservation of energy and many of the developments of physics, chemistry and biology regarding the infinitesimally small and the infinitely great being evolutionary products and translations of primal energy, are envisaged in the doctrine of Anu, of Sabdabrahman, and of Shakti.

In 1956, there was published a book entitled *The Outlines of Modern Knowledge*, to which contributions have been made by the most eminent scientists of today. In an article by Dr. J. B. Rhine on parapsychology this volume contains the following observation: "Why should we suppose that there could be no kind of energy beyond those that are known? Why should it be assumed that all the energies of nature should be subject to time and space and mass relationship and perceptible to the sensory organs of man?" Again, some of the conclusions reached by astronomers and physicists that have culminated in the works of Einstein and men like Sir James Jean, seem like passages from Sankara's exposition of the "relativity of knowledge" and the illusoriness of sensation and experience.

COSMIC VIBRATION

Incidentally, it may be observed that the saying *Yadidam kinchajagatsarvam Pranarajati nihsritam*, taken in conjunction with the *Brahmasutra* aphorism "Kampanat," is the assertion that Prana or life is a continuous vibration or manifestation of energy operating in the Brahman and the circumambient of the Supreme Self.

The details of Sankara's life are well-known. But a pointed attention of the readers have to be drawn to the Chandala incident at Varanasi in "Manishapanchakam":—

Brahmaivahamidam jagachcha sakalam
chinmatravistaritam
Sarvam chaitadvidyaya trigunayasesham
maya kalpitam;
Ittham yasya dridha matih sukhatare nit-
ye pare nirmale
Chandaloastu sa tu dvijoastu gururityesha
manisha mama.

The few verses of this poem contain the essence of Vedantic teaching and an enunciation of the ultimate unity of the universe that must lead to tolerance and infinite comprehension.

The special glory of Sankara is that over and above being the protagonist of monistic approach, he is the author of innumerable 'Stotras' as already stated. The Jnana of Sankara is not a cold study of books but a warm-hearted striving to realize the truth, which, when turned towards a personal deity, becomes Bhakti. Sankara is as insistent as Buddha on the supreme importance of ethics as one of the fundamentals of spiritual life. But his outlook on Karma, on temple worship and on domestic ceremonial is synthetic and harmonious, and not at all destructive.

The world is not an illusion. It belongs to a lower order of reality than the Absolute. It is relatively real, just as human life is relatively real.. The world becomes unreal only to one who has been merged in the Absolute through Self-realization. —*Sivananda*

Vijnana Yoga of Bhagavadgita

(Sri Swami Sivananda)

Vijnana is knowledge derived from a direct intuitional experience of the Divine Self, and the Bhagavadgita is the quintessence of Vijnana, the best sermon on the nature of the Great Truth and on the characteristic of the aspirations and efforts that lead to the experience of the Truth.

Truly, the Gita is said to be the cream of the Upanishads, and is itself termed as Upanishad. It is a gospel of the science of Reality, the art of Yoga by Vijnana, the philosophy of life, the religion of man. In it is summed up the great teaching on the process of the return of man to God, the sinking of the part in the Whole, the expansion of the individual into the Plenum of Wisdom and Felicity, the Delight that is undying.

Sri Krishna uttered it, and Sri Vyasa wrote it,—what a grand combination! Two direct representatives of the highest spiritual realization and experience have joined their spirits in it! Knowledge and Power coalesce, Wisdom and Experience mingle into an organic oneness, and eternal beatitude becomes the result. To attain this man has first to transform himself, be burnished, and for this he has to pass through the fire of Vijnana Yoga, the fire of Knowledge by Experience.

Sri Krishna, the Yogi *par excellence*, gives out the scripture of the Yogi, the kingly secret, Brahma Vidya. "When one sees the separate existence of all beings as rooted in the One, and spreading That alone, he, then, becomes Brahman." (XIII-30) And again, in the seventh chapter, entitled *Jnanavijnana Yoga*, the Yoga of wisdom and realization, the Lord says, "The wise man comes to Me, realizing that all this is Vasudeva (the innermost Self)."

The whole technique of the practice of Vijnana Yoga, of the right spiritual effort by knowledge, is given here. It is not what one does with one's body, but what one thinks and feels with one's internal conscious instruments that determines the character of an individual.

Physical action becomes the spontaneous expression of the cosmic vibration which throbs and pulsates in all beings, when the rootedness of the variety of manifestation in the General Ground Imperishable is directly recognized in non-mediate intuitional experience. Contradiction, discrepancy, error, ugliness, disharmony and such flagrant presentations which apparently negativate the organized unity and harmony of the universe are realized to be necessary and non-contradictory phase of the development of the part-consciousness towards its establishment in infinite Self-hood.

Towards this man is expected to endeavour. Modern man possesses all material comforts; he knows how to fly like a bird and swim like a fish; but he has yet to learn how to balance and act like a man, though in him is hidden the sense of perfection. It is in man that the effulgence of Truth begins to show its head. And, the process of the expression of such an effulgence is Vijnana Yoga.

The knowledge of the Brahman in the many and the many in the Brahman, which the Bhagavadgita regards as the highest peak in range of experience, can be reached only through intuition and not through the intellect; it can be reached only by Vijnana, never by futile dissertation nor by action. It is not the mathematical way of reasoning which the intellect follows but unswerving faith in the Supreme Being that leads to this state of omniscience.

When this knowledge, this Vijnana, supports our actions, we become Karma Yogins; when our actions find themselves in this knowledge, we become Jnana Yogins; when we are attracted to this knowledge and love it by our having an instinct towards it, we are said to be Bhakti Yogins.

The basis of action in life should be the truth declared by the Lord: "There is nothing higher than I; everything is strung on Me as beads on a thread." (VII-7) Man lives, moves, and has his being in Brahman, and to retain this Consciousness during the performance of duties incumbent on him

in this world is the art which the Bhagavadgita teaches him in various ways.

The Gita speaks from all standpoints, for it is the articulate expression of the Integral Whole, Sri Krishna, who was the essence of wisdom, the quintessence of Vijnana, a many-sided personality of variegated activity, a great Yogi and a centre of boundless love. There is nothing superior to the wisdom of Brahman, declares the Lord, and the Yoga of Vijnana He presents is the Art of Life lived in the Integral Consciousness of the Brahman that the Bhagavan is.

Sivananda's Contribution to Hinduism

(Sri K. S. Ramaswami Sastri, Madras)

[A discourse given at Sri Narasimha Swamy's Shrine at Sri Sai Baba's Temple, Mylapore, Madras, on the occasion of Sri Swami Sivananda's 72nd Birthday celebrations organized there by Mrs. Sambasiva Rao.]

On the occasion of the celebration of the 72nd Birthday of His Holiness Sri Swami Sivanandaji Maharaj let us recall the unique service rendered by him to the cause of Hindu religion and culture. Before I do so, I wish to say a few words about Sivananda, the man. He was born on 8-9-1887 in the line of the supreme Adwaita Teacher, Sri Appayya Dikshitar who lived 300 years ago and wrote some of the greatest works on the Adwaita system of philosophy and showed at the same time the vital points of harmony and synthesis among the Adwaita system of Sri Sankara, the Visishtadwaita system of Sri Ramanuja, the Dwaita system of Sri Madhwa and the Sivadwaita system of Sri Kanta. We can well realize how Swamiji came to be a great teacher of integral, dynamic, synthesized Hinduism. He was born under the star of Bharani. There is a Tamil proverb which says that that one who is born under that star will rule the world. *(Bharaniyil piranthavan dharani alvan).* Swamiji's sovereignty is a divine spiritual sovereignty and not a temporal one.

GREAT SERVICE TO MANKIND

After having been a doctor in Malaya for ten years he felt the call of renunciation and world-service and Godward devotion and took Sannyasa at Rishikesh. He did Tapas and meditation for 15 years and went on lecturing tours for 10 years. The Sivananda Ashram founded by him at Rishikesh has become a huge sheltering banyan tree and works for the spiritual uplift of the whole world and also for rendering free medical aid in various departments such as medical and ophthalmic departments. The Divine Life Society and the Yoga-Vedanta Forest Academy are unique institutions and the former has innumerable branches all over the world. The Ashram has got an excellent press, and Swamiji has given to the world about 400 books which are spiritual treasures, dealing on all the variegated aspects of Hindu religious life and thought. Many persons who have been initiated into Sannas by Swamiji render free service. Bhajan and Sankirtan go on for hours in blissful melody in the Ashram on the banks of the holy Ganga.

On 8th September, 1956, I had the pleasure of being at Rishikesh and doing Padapuja to His Holiness and witnessing the installation of the beautiful marble statue of his. After that the Sivananda Pillar containing his essential teachings has sprung up. I am at work on a comprehensive volume entitled *Sivananda's Vision of Progress and Perfection,* dealing exclusively with innumerable and nearly two hundred precious and valuable volumes containing his latest gospel.

LIFE AND MESSAGE

I wish today to emphasize four cardinal aspects of his life and message.

The first is that as he had been a great Yoga-Vedanta teacher in his previous births, he felt the call of the Himalayas and the Vedas and the Upanishads and the Gita very early in life. He was predestined for the Himalayas and the Himalayas were predestined for him. He says:

"I love nature, music and art, poetry, philosophy, beauty, goodness, solitude, meditation, Yoga and Vedanta. I love Ganga and the Himalayas. Ganga is my Mother Divine. Himalayas is my Father Divine. They inspire and guide me. Ganga has nourished me. Ganga has taught me the truths of the Upanishads. I do Japa, Kirtan and meditation. I study sacred books. I talk a little and think much. I meditate much. I try to do much and serve much. I do not waste even a single minute. I ever keep myself fully occupied. I work for the good of others. I have a strange mixture of service, devotion, Yoga and wisdom."

"I practise and advocate the Yoga of synthesis. I practise Ahimsa, Satya and Brahmacharya. I serve all, love all, mix with all and see the Lord in all. I serve the poor. This is my delight. I spend everything and do not keep anything. I pray and do Kirtan for the peace of the whole world."

Such is the Mahatma Sivananda. Let us meditate on his life and work and follow in his footsteps.

RELIGIOUS SYNTHESIS

The second aspect which we should venerate is his vision of religious synthesis. In a country torn with religious propaganda and controversies his call is the flute-call of Samanwaya (synthesis). God has become all, is immanent in all and transcends all. The world is His manifestation. It is dependent, ever-changing, evanescent, whereas God is independent, changeless, eternal. It is not a mere dream or mirage. It is a dependent, changing, fleeting reality. It is the God-given home to enjoy the fruits of Karma and achieve the *summum bonum* of life. He and His Shakti are one. The Trinities are but one God in three aspects and functions.

God is formless yet with form. The soul is eternal and one with Him. While embodied it is His servant and He is its master. In Nirvikalpa Samadhi, the self and the Oversoul are, one Akhanda Paripoorna. Karma, Dhyana, Bhakti, Prapatti and Jnana lead to Him. In each one of these there is an element of the others. The heart, head and hands should co-operate to get the full and highest fruit of life. In G'ta (XIII), the equal importance of the above-said Margas and Sadhanas are taught. In Gita (XVIII), the synthesis and combination and fusion of these are taught by Bhagawan.

Bhagawan Sivananda has given to us his learned and lucid commentaries on the well-known Prasthana-traya or the holy source books of Hinduism, viz., *Upanishads, Bhagavad Gita* and *Brahma Sutras*. These commentaries combine the best aspects of all the previous commentaries and make a new epoch in the evolution of Hinduism. In his latest book, Self-Knowledge (1958), he says:

> "These are the lessons of love, peace, unity. My philosophy and teachings are not for the chosen few, the cultured and the wealthy alone. I am a friend of the poor, the outcaste, the sick, the oppressed, the forlorn, the penitent. I am the servant of all, the brother of all."

GOSPEL OF SERVICE

This leads me to the next aspect of Swamiji's Gospel. It is the Gospel of Service. He says:

> "To raise the fallen, to lead the blind, to share what I have with others, to bring solace to the afflicted, to cheer up the suffering, are my ideals. To have perfect faith in God, to love my neighbour as my own self, to love God with all my heart and soul, to protect cows, animals, women and children are my aims."

His most recent book, *Children's Divine Treasure,* is particularly charming and illuminating. It shows how children all the world over love him and he loves them in the spirit of the blessed Lord Jesus who said, "Suffer little children to come to me, for of such is the Kingdom of Heaven."

More than anything else, I love the Swamiji as one who is devoted to Bhajan and Kirtan. He says that music is the easiest means to God-realization. God loves most to be with His devotees who sing His glory.

Swamiji loves music and dance and says that

they should be given as a joyous love-offering to God. He says: "Some foolish, dry Vedantins who pose themselves as Adwaita-Vadins dislike Sankirtan and speak ill of Sankirtan and Natya." He says, "Nritya is divine service."

May Gurudeva's blessings be always upon us!

Sita's Application of Inter-State Law and Its Development

(Sri A. S. Nataraja Ayyar, M.A., M.L., Allahabad)

We shall discuss here the point in the *Ramayana* where Sita, like Rama, applies the value of inter-state law.

The occasion arises after the death of Ravana when Hanuman is asked to convey to Sita the news of the victory of Rama and of the death of Ravana in battle.

Hanuman in a paroxysm of rage on seeing the Rakshasi guards of Sita, implores that Sita should give him the order and that he would torture these tormentresses of hers. The description of what Hanuman says he would do is very lurid. He says that he would tear them with his nails and that he would crush them at his feet and he would further do what Sita pleases.

Sita is really taken aback at this and her reply is famous in the *Ramayan* of Valmiki:

(1) The first argument which she advances is:

राजमंश्रयवश्यानाम् कुर्वन्तीनाम् पराज्ञया
विधेयानां च दासीनाम् कः कुप्येत् वानरोत्तम
(*Ramayana*, VI, 116-37)

In the facile translation of the Rt. Honble Srinivasa Sastry, Sita says: "Let us remember, these women were not their own mistresses but were acting under the orders of a dreaded monarch. It is not just to be angry with them."

Sita, then, in the language of an ordinary woman, subject to the laws of Karma,—though she is an Ayonija and not subject to the dictates of Karma—says:

भाग्यवैषम्ययोगेन पुरा दुश्चरितेन च
मया एतत् प्राप्यते सर्वं स्वकृतं हि उपभुज्यते
(VI, 116-38)

"It is not just to be angry with them. They are not the cause of my misery. I have no doubt brought it on myself by my former misdeeds. Do not, I plead earnestly, blame these poor creatures. It is divine dispensation, the decree of Fate."

(2) Again Sita gives another reason in favour of the Rakshasis showing how they were obeying Ravana alone. For since the death of Ravana, they were not tormenting her at all. What greater proof could one have to show that the Rakshasis were all acting only under the bidding of their erstwhile master.

आज्ञप्ता रावणेन एता राक्षस्यो माम् अतर्जयन्
हते तस्मिन् न कुर्युः हि तर्जनं वानरोत्तम
(VI, 116-40)

Sita, in effect,, says: "I pardon these slaves of Ravana. They did his bidding. Now he is no more and they have not tormented me. They will not torment me hereafter.'

STORY OF A BEAR

(3) Sita then applies the rule of inter-state law that 'Samaya' ought to be obeyed. In laying down the rule she gives the origin of the rule as well. The Slokas are worth remembering.

अयम् व्याघ्रसमीपे तु पुराणो धर्मसंश्रयः
ऋक्षेण गीतः श्लोको मे तत् निबोध प्लवङ्गम
न परः पापं आदत्ते परेषां पापकर्मणाम्
समयो रक्षितव्यस्तु सन्तः चारित्रभूषणाः

Sita addresses Hanuman: "Let me remind you of a great moral taught by a bear." The story should have been so well known that Sita refers to the moral of the story as quoted in verse 41 and the actual text which should have passed from mouth to mouth, like a current coin passing from hand to hand, is quoted in verse 42 of the *Riksha Gita.*

The story is as follows: Once upon a time a hunter pursued by a tiger, climbed up a big tree

which was already tenanted by a bear. The tiger halted in his course at the foot, looked up and advised the bear to throw down the hunter, for was he not their common enemy. The bear refused for the man appeared trembling at the first sight and appealed to his mercy and prayed for 'Abhaya.' And the bear had given him 'Abhayadan' and hence must be protected at all costs and by all means and that the laws of 'Abhayadan' could not be broken. After addressing these high thoughts the bear closed his eyes, sleeping the sleep of the just. The tiger then turned to the fugitive and asked him to hurl down the sleeping bear. This the man did, ungratefully. The bear however being used to such mishaps deftly caught another branch and saved himself.

The tiger saw a fresh opening for his talent of persuasion and said to the bear: "Look at this human. Is he not a miserable ingrate? Down with him!"

Quietly, and in terms of benignty, the bear enunciated the eternal code: "A righteous individual ought not to turn from the right by the sin of a sinner. The rule of honour is inviolable. Good men have only one jewel, their unblemished conduct and they must guard it, come what may."

(4) Sita then summarizes the basic foundations of this important Dharma enunciated in the *Riksha Gita* (116-41), herself quoting from it; and this has passed like a household proverb among the commentators and expounders of the *Ramayana.*

पापानां वा शुभानां वा वधार्हाणां प्लवङ्गम
कार्यं करुणं आर्येण न कश्चित् न अपराध्यति
(VI, 116-43)

"Be they good men or bad, be they deserving of death, still they must be pardoned and treated with mercy by one claiming to be an 'Arya.' For no one is above error." So let us give up the idea of retaliation or retribution, and abstain from injury even to persecutors of mankind,—such was the advice of Sita.

RULE OF LAW IN 'MANU SMRITI'

It is necessary to find out whether Sita was simply exhibiting mercy *suo moto* on this occasion or applying a rule of law which has resulted from mercy. She is applying Manu's rules of law laid down in Adhyaya VII, verses 200 and 201, regarding the duty of a conqueror towards the conquered.

Manu says: "When the king has gained victory, let him duly worship the gods and honour righteous Brahmins; let him grant exemptions, and let him cause promises of safety to be proclaimed."

जित्वा संपूजयेत् देवान् ब्राह्मणांश्चैव धार्मिकान्
प्रदद्यात् परिहारांश्च ख्यापयेत् अभयानि च
(VII-200)

Medhatithi's comment on this is most illuminating. "Proclaim promises of safety or amnesty. He (the king) shall make it known among the people of the city and the villages, by means of the beat of drum, or the felling of the mace and such other means—that what they have done by virtue of their loyalty to their former master had been forgiven and that henceforward everyone of them was free to take to his own calling."

पौरजानपदबलानाम् आतपादिदिण्डिमिकगदा-
पातनेन ख्यापयेत्
यैः स्वाभ्यनुरागात् अस्थीनम् अपचितं तेषाम् अपि
आरक्षीन्तम् यथा स्वं स्वं व्यापारं अनुतिष्ठन्तु इति

This is perhaps a commentator's general way of saying what Sita addressed Hanuman on this particular occasion.

राजसंश्रयश्यानाम् कुर्वन्तीनां पराज्ञया
विधेयानां च दासीनाम् कः कुप्येत् वानरोत्तम
आज्ञप्ता रावणेन एता राक्षस्यो माम् अतर्जयन्
(VI, 116-37, 40)

Manu in the next verse states: "Having briefly ascertained the wishes of all the people, he (the king) shall set up there a member of the same family and then conclude the treaty."

सर्वेषां तु विदित्वा एषां समासेन चिकीर्षितम्
स्थापयेत् तत्र तद् वंश्यम् कुर्यात् च समयक्रियाम्
(VII, 20)

Medhatithi's *Bhashya* on this is very illuminating:

समयं कुर्यात् सहततत्तत् प्रकृतिभिश्च प्रधानादिभिः
समयं कुर्यात्

समकोशदानादि परिमाणं च भवता मम दैवाकारेण
पापेन भवितव्यम् । कार्याकार्ये कालेन स्वयं
उपस्थातव्यम् उभयतो दण्डेन कोशेन इत्यादि

"And then conclude a treaty with the king thus set up along with this assembled subjects and ministers, the terms of the treaty being, 'you and I have equal shares in your income; you shall consult me in all that you do or not do at the proper time you will come and help me with your treasury and force,' and forth."

It is really most satisfactory to note that the *Riksha Gita* refers to the very 'Samaya' referred to by Manu.

न परः पापं आदत्ते परेषां पापकर्मणाम्
समयो रक्षितव्यस्तु सन्तः चारित्रभूषणाः

In fact Medhatithi states exactly what has happened in the *Ramayana.* Vibhishana, relative of the previous king, has been placed on the throne, and his subjects are the very people now the subject-matter of the 'Abhayakhyapanam' and 'Samaya Karanam.' Perhaps having a situation like the Ramayana's after the conquest of Lanka and having Sita's answer in his mind, Medhatithi has written his *Bhashya* that the treaty should be made with the subjects of the old king. 'Prakritibhih' of Medhatithi's Bhashyas).

"Certainly not injuring the subjects for anything done by them while their previous master was governing is at the very foundation of all further relations by way of a treaty," etc.

'ABHAYA DANA' OF SITA AND RAMA

It would be very instructive to compare Rama's dealing with Vibhishana and Sita's dealing with the Rakshasis. Surely, it is more a study of contrast.

(1) Rama applied the inter-state rule to Vibhishana after he formally made his plaintive appeal. Then there was a discussion in the council of ministers whether Vibhishana should be given protection. Undoubtedly, it should be said to the eternal credit of Rama that he had his Dharma code of conduct ever ready and had made up his mind as regards Vibhishana's alliance. The delay was due to the varied opinion of the counsellors and to the time taken by Rama in expounding his 'Abhaya Pradan' and the principles underlying the same, and thus convincing his counsellors of his great code of Dharma and the pivotal tenets of the same.

Sita's award of grace and application of inter-state law is made at a time when the Rakshasis in person make no appeal at all. Certainly, when Hanuman wanted to tear up to pieces the Rakshasis, it is not as if Sita half yielded and then the Rakshasis wailed and then hearing the piteous cries Sita showed her grace. It was all instantaneous, without any reference from the Rakshasis. Sita's treatment of the Rakshasis is in fulfilment of an 'Abhayadan' given in the 'Sundara Kanda.'

TRIJATA'S DREAM

Trijata had a dream. When the Rakshasis were tormenting Sita and Sita was in dire distress and unconsolable, Trijata tells the Rakshasis of a good dream of hers. She interprets the dream and says: "Everything is going to turn out well for Sita, and Ravana and all his hosts are going to perish. Lanka is going to be destroyed. Good is going to be re-established and then you, Rakshasis, will all have to suffer. Rama, when he gets to know what you have done to Sita, will put you all to like torments. Remember that moment is coming, and if you are wise in your time, fall down at the feet of Sita and beg of her pardon, so that she may save you if it will be in her power to save you."

At this juncture Sita intervenes and states:

ततःसा ह्रीमती बाला भर्तुर्विजयहर्षिता
अब्रवीच्च यदि तत् तथ्यम् भवेयं शरणं हि वः

The words of Trijata had consoled her and she had begun to feel that all would be well. So she tells the Rakshasis: "Without your begging me, before you ever fall at my feet, I will pardon you. If ever what Trijata says happens, then be sure that I will proteet you all."

This occasion did occur. Did Sita remember the promise of protection she had made? Hanuman, too, had heard it, and certainly there was

nc longer interval of time or change of circumstances for either to forget. And the poet Valmiki meant to connect the two incidents.

COMPARATIVE ANALOGY

This contrast of Rama's 'Abhaya Dana' and Sita's 'Abhaya Dana' is brought out in a telling way when the Poet-Bhakta Parasara Bhatta states that 'Ramagoshti' has been made 'Laghutara' as compared with Sita's.

(2) Rama's acceptance of Vibhishana and application of inter-state law was made before the war with Ravana, while Sita's showing of her grace was after the conclusion of the war.

(3) Rama's inter-state law was applied to the brother of the enemy who was the reigning monarch in Lanka. Sita showed her grace to the subjects of the erstwhile emperor after his death in the battle-field.

(4) Rama applied the inter-state law—the rules governing warfare as based on Manu, and Sita applied other rules of Manu in the same Adhyaya (the seventh).

(5) Rama explained the basis—the basic principles underlying Manu's rule by quoting the 'Kapota Upakhyan.' Sita also explained the basis of the 'Abhaya' after the war by quoting the *Riksha-Gita.* Rama quoted the law of the bird while Sita quoted the law of the beast. Thus both Rama and his 'Sahadharmacharini,' Sita, who was also a 'Dharmajna' showed that the law for man should at least be the law of the bird and the beast.

(6) Rama quoted the 'Kandu Gatha,' the Smriti of Kandu, which appeared in a crystallized form from 'Kapota Upakhyan,' but Sita did not quote any Smriti in support of the basic foundation of the *Riksha Gita.*

(7) Rama was addressing a high council of war consisting of ministers of war and there had been a good deal of argument. Hence there was the need for the *Kandu Gita.* But Sita had to remind Hanuman who, in his temporary rage against the Rakshasis, forgot for the nonce his political ideals as Prime-Minister of Sugriva.

(8) At the end of Rama's speech on inter-state law, the hearers were convinced and they all followed the advice of Rama, and as a result accepted Vibhishana.

Hanuman, at the end of Sita's address, instinctively felt that Sita was right and exclaimed:

प्रत्युवाच ततः सीतां रामपत्नीम् यशस्विनीम्
युक्ता रामस्य भवती धर्मपत्नी यशस्विनी
(VI, 116-45, 46)

(9) In Rama's case, the grace of the Lord descended on Vibhishana and he was made emperor of Lanka even before Lanka was reached by the Setu which had not then been built. In Sita's case the Rakshasis were saved from the torments threatened by Hanuman, which are no doubt tormenting even while reading them. The Rakshasis were saved from a peril of which they were in blissful ignorance.

APPLICATION TO MODERN CONDITIONS

(10) In both cases the rules applied are so modern that they are capable of application in the present-day world. Especially in Sita's case her arguments about the acts done at the orders of the previous government constitute a complete defence.

When an enemy seeks your supplication in the middle of the fight, one has to accept his offers at its face value. And if you do not offer your 'Abhaya' for any reason whatsoever, the ire of the U.N.O. is on you. This is exactly what Rama says:

आर्तो वा यदि वा दृप्तः परेषां शरणागतः
अरिः प्राणान् परित्यज्य रक्षितव्यः कृतात्मना
स चेत् भयात् वा मोहात् वा कामाद्वापि न रक्षति
स्वया शक्त्या यथा सत्वं तत् लोकगर्हितम्
(VI-18, 27, 28)

(11) In both cases the law had developed in different channels.

There was the development of the inter-state law into the Law Divine. Rama's rule of law developed as a$_n$ 'Abhaya Pradana Sastra,' i.e., God bestowing his 'Abhaya' to all who would pray for succour at His feet. Similarly, the grant of 'Abhaya' by Sita to the Rakshasis has led to the development of the doctrine of grace, 'Daya' or 'Karu-

na,' which would help an erring mortal even if he does not seek for it voluntarily. God's mercy is unbounded and does not insist on a mercy petition or oral supplication. The two doctrines of 'Abhaya Pradan' and 'Nirhetuk Daya' of the Lord have taken deep root, especially based on the 'Abhayadana' offered by Lord Rama, and Sita respectively.

(12) Another important factor which strikes one is the fact that Rama as Emperor protects the king's brother coming away from his brother. Sita as a woman protects women of her own sex.

DEVELOPMENT OF INTER-STATE LAW

As in the case of Sri Rama's 'Abhaya Pradana' on the battle-field developing into the Law Divine, Sita's 'Abhaya Pradana' and the foundations thereon from the world of beasts, have had a remarkable growth into the law of mercy—the 'Daya' of Sri Lakshmi.

Sita's character of mercy applies to all and there is not one who does not come under it.

पापानां वा शुभानां वा वधार्हाणाम् अवङ्मम
कार्यम् करुणम् आर्येण न कश्चित् न आराध्यति

We have several 'Stotras' in Sanskrit literature and especially in Vaishnavism dealing with 'Karuna.' Vedanta Desika has a work of 108 verses called *Daya Satakam* which describes the 'Daya' of Lord Venkatachalapati, the Lord of the Seven Hills.

In the history of Vaishnavism, 'Daya' is not merely like Portia's appeal—pathetic appeal to the unrelenting Shylock to get a worldly purpose done; but it is the foundation of religion which takes man to the feet of God Almighty.

When there is destruction on 'Pralaya' it is considered that the same is for the purpose of creation and protection again of the subjects. For example, Vedanta Desika in the Sloka 23 of the *Daya Satakam* states

जगद्धेरा शंतता दये त्वं वृषशैलाधिपतेः स्वभावभूता
प्रलयारटीम् तदीक्षां प्रसभं ग्राहयसि प्रमत्तिलास्य

MERCY PERSONIFIED

This pictures Lady Daya as an actress, clever in both devil-dances 'Tandava Nartanam,' and mild elegant, soft dances 'Lasya Nartanam,' beginning with the ghastly 'Tandava Nartanam' like Kali destroying the cosmos at the time of Deluge in seemingly most angry and fierce mood, and afterwards quietly settling down into the gentle 'Lasya' form and beginning the creation and evolution of the cosmos, in a redemptive, 'Daya' spirit. This extraordinary quick transformation from the most fiercely destructive mood to a most magnificent constructive mood is the magic achievement of Daya Devi, who by beginning the creation is constructing a new cosmos for Her children to begin their soul's life with new vigour and enthusiasm. Daya is Lord Venkateswara's ingrained and inherent nature as coolness is the perpetual property of the ocean-waters in lower depths.

But we shall have to note one remarkable difference in the growth of human law, between Rama's 'Abhaya Pradana' and Sita's 'Daya' or 'Karuna.' Though Sita's words have a broader basis which would comprehend all humanity, still her words have not grown into any definite or category of human relationship as in the case of the development of the ordinary human 'Abhayadana' from the superhuman 'Abhaya Pradana' of Lord Rama. Mercy is undoubtedly a natural Dharma of all humanity, but apart from its rightful place in ethics the 'Karuna' has no legal hold in the minds of men.

It is no doubt true that 'Daya' has entered the religion of the Hindus in a very special form. We may quote, for instance, the 16th Adhyaya of the Bhagavad Gita where the Lord divides humanity into 'Daiva' and 'Asura,' and among the qualities of 'Daiva Prakriti' we have 'Daya Bhuteshu.' (*Bhagavad Gita*, 16-2)

I have only to mention that there is no special Dharma Sastra development as in the case of 'Abhayadana' directly developing from the 'Abhaya Pradana' Slokas of Lord Rama in the *Ramayana*.

Justice can never be suppressed for all times. Untruth cannot always be successful. Happiness and suffering, too, are of similar nature; their transitoriness maintains the rhythm of life.

—Sivananda

Navaratri Message

True Nature of Victory

(Sri Swami Sivananda)

"I worship that Shakti who pervades the Universe in different forms (manifestations) in the triple chord of time and its constituents, and represents the functioning of the Trinity (Srishti, Sthiti and Laya, or Creation, Preservation and Dissolution).

—Devi Bhagavata

Life is a perennial process of struggle, evolution and involution, creation and destruction, a field of the counter-action of the positive over the negative, and *vice versa*. Everything is in a continuous motion, for dynamism is the universe-aspect of Reality. The worlds spring from the Lord and ultimately dissolve into Him. Individual souls wander away from their central mooring, and are tossed about in the sea of desire, but ultimately everything has to return back to the common origin, in dissolution of individuality.

The world is an anvil on which every life takes its shape through the hammering of the forces of nature. As no life is devoid of consciousness, it cannot be said that the course of one's existence is dependent on the interaction of natural laws around onself. Since life is relative, it cannot seek refuge behind the dialectics of the impalpability of truth, or the impermanence of matter. The positive alone cannot live by itself, in its creative aspect, nor can the negative. Both have their impact on life, from within and without. But, above all, man has the unique faculty of discrimination which alone enables him to be the builder of his destiny.

In this world of turbulent passions, likes and dislikes, good and evil, virtue and vice, may the Divine Mother, who is the symbol of the victory of truth over untruth, grant one and all, the power of discrimination so that one may choose only and abide by what is right; the strength of will so that no blandishment of the lower nature could swerve one from the right path; the purity of heart and clarity of mind so that one may rightly cognize the inner voice, the voice of the Divine; and may humility of spirit and the alchemy of selflessness be granted to all so that one may not dominate over or bring misfortune and ruin over another through hatred, greed and selfishness.

The world is merciless to the weak-hearted. Humility of spirit is never found in the weak. The weak has no intrinsic spirituality or pure devotion to the Lord. Where selfishness dominates and yet there is no strength of will or capacity to attain the objects of desire, then one turns to God with mundane prayers and devout protestations. Such is not spirituality. Where sensuality is morbid, where cravings are mean and excruciating, and yet when life has been unkind in not to place one in such a position as to attain them, then one become religious-minded in a frustration-complex and upholds the banner of mock-renunciation. Such is not spirituality. The weak can never attain God.

The portent of the Navaratri is that one should not surrender to evil, the dictates of the lower mind, the caprices of the ego and selfishness, the propensities of all that is base and impure. It is futile to deny the negative side of one's nature. In some it is dominant, in others quiescent in various degrees. The struggle of life is to overcome this negative nature through the power of the higher, positive nature. The whole world is evil, when evil is dominant in oneself. The whole world is good, when goodness suffers one's inner self. Every man, indeed, is ready to blame others, the circumstances, the wicked trends of the time, but never himself. Thus everyone goes on blaming one another, and never finds a solution of one's problems, let alone of others. When man is not in peace with himself, he can never be in peace with the world.

Without self-discipline, bridling of expectations, life is very cruel. There would not be so much of afflictions, mutual animosity, so much of tears, mud-slinging and heart-burning, if only man thought of himself later and of others first, if only he tried to understand the position of another and not judged things only from his own point

of view in relation to others. Peace is to be found not in seeking but in giving, not necessarily of material things, but at least through charity of mind, sympathy, kindness and understanding. Happiness is to be found not in expectations but in trying to think what others might expect of oneself. Truth is to be found not in hypotheses but in the fulfilment of a straight, clean and undisguised life. Love is to be found not out of material consideration and circumstancial conduciveness but in self-denial and self-sacrifice.

The path of truth is thorny only for those who are afraid of losing something and who secretly harbour fond desires. One treads the path of truth not for the sake of gain or self-righteousness, but for the sake of truth alone. Truth, when applied to bring harm to another, is no truth, for truth is love. Truth is no truth only when it is comprised for the benefit of oneself. There is no such thing as what may be truth for one may be untruth for another, for the applicability of truth is very broad-based. Truth is general, but the difficulty arises only when it is particularized. Similarly, good an devil are also general. There is no such thing as what may be good for one may be evil for another. The ethical structure of life is broad-based and is universally applicable. Were it not so, there would be no rule of law, no constitution, no penal code, which are equally applicabe to all citizens of the country. Hence let there be no hypocritical compromise of truth and untruth, or good and evil, for the benefit of oneself, but one could always be charitable to the faults of others, more appreciative to the good in them, and less avid in dominating over or causing harm to them in the name of truth. Nature knows how best to act.

The true nature of victory is conquest of the self, not victory over others. The true nature of devotion to God is, again, conquest of the self which alone can effect true self-surrender. No one can escape the evils of life, but not to be affected by them, not to resort to them, and try to overcome them in one's own life and of others through the power of goodness and self-discipline, are what is expected of man. This is right struggle of life. First resorting to evil or submitting to it, and then reaping its consequences and complaining about miseries and wickedness of others, cannot be called an inevitable struggle. It is self-wrought. It can surely be avoided and overcome. The grace of the Divine Mother is always there on all such heroes to help them attain victory. After all, divine grace is a natural corollary of self-effort.

May the blessings of Mother Durga be upon all.

Vivekachudamani

(Sri Swami Narayanananda)

किमपि सततबोधं केवलानन्दरूपं
निरुपममतिवेलं नित्यमुक्तं निरीहम् ।
निरवधिगगनाभं निष्कलं निर्विकल्पं
हृदि कलयति विद्वान् ब्रह्म पूर्णं समाधौ ॥४०८॥

408. The wise man realizes, in his own heart at the time of Samadhi, the Brahman which is fullness, which is eternal consciousness, bliss absolute, which has nothing to be compared to, beyond time, ever free, desireless, limitless like the ether, ever pure, and without any distraction.

Note: किम्=what; अपि=indeed; सततम्=always; बोधम्=knowledge; केवलानन्दरूपम्=ever blissful; निरुपमम्=beyond comparison; अतिवेलम्=beyond time; नित्यमुक्तम्=ever free; निरीहम्=desireless; निरवधि=limitless; गगनाभम्=like ether; निष्कलम्=free from taint; निर्विकल्पम्=without distraction; हृदि=in heart; कलयति=realizes; विद्वान=the wise one; ब्रह्म=Brahman; पूर्णम्=full; समाधौ=in Samadhi.

Commentary:..The direct realization of the Absolute takes place when the practitioner enters Nirvikalpa Samadhi. He realizes the absolute in his own heart just as one sees the Amalaka fruit in his own hand. He becomes free from all doubts. He is illumined by the supreme light of

knowledge during the state of Samadhi. On realizing the absolute he becomes completely desireless. He becomes absolutely free and independent. He is not limited by time, space or causation. He identifies himself with the Absolute. He enjoys indescribable bliss of the Self.

प्रकृतिविकृतिशून्यं भावनातीतभावं
समरसमसमानं मानसम्बन्धदूरम् ।
निगमवचनसिद्धं नित्यमस्मत्प्रसिद्धं
हृदि कलयति विद्वान् ब्रह्म पूर्णं समाधौ ॥४०९॥

409. The wise one realizes in his own heart, in the state of super-consciousness, the supreme Brahman, which is free from cause and effect, the state which transcends all thoughts and feelings; which is homogeneous, which is beyond all comparison, which is distinct from the contact of honour, etc., which is known and established by the words of the Sruti, ever real and most familiarly known by the expression 'I.'

Notes: प्रकृति = cause; विकृतिशून्यम्==devoid of effect; भावनातीतभावम्==the state transcending all thoughts; समरसम्==homogeneous; असमानम्==beyond comparison; मानसम्बन्धदूरम्==distant from the contact of honour etc.; निगमवचनसिद्धम्==established by the words of scriptures; नित्यम्=real; अस्मत्प्रसिद्धम्=familiarly known as 'I' (The last line is the same as in the previous verse).

Commentary: The Atman cannot be denied, for the Vedas speak of it. There is no duality in Brahman. It is free from all causes and it has no effect of its own. It is beyond the range of thought, word and action. These have no access to Brahman. When there is thought, there is functioning of the mind. Mind has no function in the supreme state and hence it is *Amana*, apart from the mind. There is nothing else than Brahman. There is no second object. Then with what and in what fashion can it be compared?

Brahman is known by the words of the Sruti. The scriptures give us the clue, the wisdom, the power of understanding, etc., to realize the Supreme. Brahman is the basis for the very familiar expression, 'I,' which we use in daily life. It does not indicate either mind, the senses or the physical body. No one can ever conceive that he is not.

अजरममरमस्ताभासवस्तुस्वरूपं
स्तिमितसलिलराशिप्रख्यमाख्याविहीनम् ॥
शमितगुणविकारं शाश्वतं शान्तमेकं
हृदि कलयति विद्वान् ब्रह्म पूर्णं समाधौ ॥४१०॥

410. The decayless, the immortal Atman is devoid of emotions. The nature of the Parabrahman is immovable like the ocean. It is devoid of names and forms, free from all differences of Gunas, the eternal, the peaceful, the non-dual. The wise one meditates at heart on the supreme, full Brahman in the state of Samadhi.

Note: अजर==undecaying; अमर==deathless; अस्ताभासः=end of all emotions; वस्तुस्वरूपम्==the nature of reality; स्तिमित = immovable; सलिलराशिप्रख्यम्=like the ocean; आख्या-विहीनम्==devoid of names and forms; शमितगुणविकारम्==free from differences of Gunas; शाश्वतम्==eternal; शान्तम्=peaceful; एकम्==one; हृदि==at heart; कलयति==meditates; विद्वान्==the learned; ब्रह्म==Brahman; पूर्णम्==full; समाधौ==in Samadhi.

Commentary: The body is subject to decay and death. The mind is subject to the emotions. The objects of the world are all limited. They have names and forms. They are subject to the three Gunas. By denying these qualities of decay, death, etc., the Brahman is said to be the highest.

The simile of the vast ocean shows that it is a homogeneous entity, devoid of parts and differences.

Being the absolute reality, it is devoid of limitations and defects. It is free from all Abhasas. प्राग्भाव (Pragbhava) is non-existence prior to creation, and Pradhwamsabhava (प्रध्वंसाभाव) is cessation by destruction, just as in the case of a jar, vessel, etc. The objects that we see are subject to these limitations. They exist only for a short period. They exist neither before creation nor after destruction. Brahman is free from these defects as it is never ending, homogeneous and without any change.

Ninth All-India Divine Life Conference at Patna

(Reported by Sri A.B.N. Sinha)

The land of Janaka, Buddha and Mahavira, sanctified subsequently, seven decades ago by Rupakala, the Founder of the All-India Sankirtan Sammelan, and later on, thirty seven years ago, by Gandhiji, witnessed quite a surge of divine radiation on the 26th, 27th and 28th September, 1958. Full eight years ago, when Swami Sivananda roared in the Senate Hall or at the B.N. College (Patna) there were evoked a religious fervour and a spiritual dynamism that kept people wondering as to where the great divine light came from. Somewhat similar was the reaction on the people this time. The enthusiasm evoked and the divine spirit pervading caught the eyes, and no less the ears, of all spiritual aspirants. The speeches measured and set to the tune rendered the atmosphere of Patna truly divine, with all the sacredness inherent in religion without any of the rancour attaching to any cult or 'ism.' The evenings recalled the divine, ecstatic scenes of Radha and Krishna, to which the saintly family of Sri Sivananda Nilkantan contributed in no small measure. Such was the dynamic spiritual awakening and radiation on the days the conference met at Patna.

INAUGURATION

Twenty-sixth September dawned with the hum of the Lord's name and the music of the Kirtan, and at eight in the morning a regular cavalcade of motor cars and motor buses was on its way from the Buddha Marga on the west of the city to the Jalan Quila on the east, resounding the main roads of the city with sweet Kirtan. In the marble hall of the Quila House on the banks of the Ganges, even on the spot where Swami Sivananda sweetly discoursed eight years ago, the assembled gathering joined in singing the praise of the Divine. It was noon when the cavalcade returned to the place of the meeting.

Punctually at 2 p.m. began the session with music by Kumari Swapna Sen. Sri Alakh Kumar Sinha, the doyen of Divine Life Society in Bihar, and retired Inspecter-General of Police, while welcoming the delegates referred to the past glory of Bihar, to the glorious role of Swamiji and the Divine Life Movement. The blessing for the success of the session received from Sivananda Nagar along with the message of Swamiji was read out, and also messages from General Cariappa, the Bihar Governor, Dr. Sampurnananda, Dr. Hafiz Syed, and the various D.L.S. branches were next read out.

SIR C.P.N. SINGH'S SPEECH

While inaugurating the conference Sir C.P.N. Singh, the former Governor of the Punjab, stressed the need of divine living and said that the present tension and race for armaments could be removed only by promoting universal love, which the founder of Divine Life Society was so well doing. If the world is to survive the present devastating weapons, the only way was to propagate general good-will and universal love, to which end the Swami's contributions are very prominent and enduring.

Sir C.P.N. Singh said that Swami Sivananda did not believe in discrimination between man and man, nor did he find any reason for religions coming into conflict. He believed in taking what was good from everywhere, and it was in this way that we would be able to do away with the atmosphere of fear and suspicion.

Sir C.P.N. Singh, continuing, said that political freedom paved the way of progress and prosperity; but he was sorry to say that the general ethical and moral standard had considerably gone down. There appeared to be no love for religion and spirituality. The situation was such as would demand a change in the outlook which could be achieved only by concerted efforts. "You must create an atmosphere of love and devotion, which would influence the whole society and inspire people to take to the path of truth and purity," he said.

Sir C.P.N. Singh, further said that Swami Sivananda was not preaching anything new. He was in the line of the ancient Rishis who preached

love and pursuit of truth. But, he was today the torch-bearer of divine life. He asked people to take inspiration from the nation's spiritual heritage and cultivate all that was good in life. One must try to detach one's mind from hatred, lust and jealousy and attach it to love, peace and purity he concluded.

OTHER SPEAKERS

Sri A.B.N. Sinha, Sri Vedananda Jha and Sri Vinoy Vihari also spoke on the life of Swamiji and some of the principal teachings of his in relation to divine life. An enjoyable and elevating evening listened to sweet music and entrancing dances reminiscent of the Vraja of Radha and Krishna.

Sri Vindeshwari Prasad Varma, Speaker of the Bihar Legislative Assembly, who presided over the Patna session, delivered an impressive speech on Bhakti as universal religion on the 27th September. Lieut-General S.P.P. Thorat, G.O., C.-in-C., Eastern Command, said that Swami Sivananda has been living a life of truth, Ahimsa and love. While delighting in serving all, irrespective of affiliation to religion or country, he did not insist on our going to the forest. A life lived according to divine law was desirable. In fact, Swamiji laid great stress on service to others rendered in a spirit of love and devotion.

Sri Rajagopalachari of the Theosophical Society described the life of Buddha, and Sri Shambhu Dayal, dwelt on common points in Hinduism and Islam. Professor H. C. Upadhyaya and Justice Satish Chandra Misra of the Patna High Court generally spoke about the universality of the teachings of Swami Sivananda.

The evening attracted a full house when high class music, solo play, and dances tended to remind everyone of the glory of the Lord and the universal nature of the teachings of Swamiji.

LAST DAY'S SESSION

On the twenty-eighth of September, Swami Jyotirmayanandaji, representative of His Holiness to this Conference, addressed the gathering which was followed by a short speech by Mr. John Banman, of Canada, who by his simplicity and urbanity made a very favourable impression on the delegates present. Among the other speakers of the day were Sri A.B.N. Sinha, Sri Vedananda Jha,

VICTORY OF A YOGI

ॐ

1st October 1958

Sri Dr Sivanand Ashramam.
Veernagar.

A simple life, aspiration, discrimination, cultivation of divine virtues, practice of truth, purity, harmlessness, selflessness, serenity, balance of mind and universal love are the keys of the victory of a Yogi.

Intense and concentrated efforts demanded in the Self-discipline.

Meditate and enter into Samadhi. Come out as a Victorious Yogi!

Sivanand

Sri Vinoy Vihari, and Sri Vindeshwari Prasad Varma who reminded the audience what ought to be the ideal of the youth of the country.

Resolutions, one wishing for the long life of His Holiness, another requesting the Government to construct and equip a Guest House at Sivananda Nagar, Rishikesh and a third offering condolence on the death of Sri Anugraha Narayana Sinha, former Finance Minister of Bihar.

The Ninth All-India Divine Life Conference then concluded with a vote of thanks.

Sivananda Jayanti at Calcutta

(Reported by Sri N. C. Ghosh and Sri Sivananda-Nilakantan)

The 72nd Birthday of the world-renowned savant and religious preacher, His Holiness Sri Swami Sivanandaji Maharaj, was celebrated in Calcutta with due eclat on the 14th September before a large and distinguished gathering. The function was highlighted with day-long devotional Kirtans, cultural songs and dance-dramas and a public meeting in which people of all castes and sects participated freely. At the Ashutosh Memorial Hall (Hazra Park), the meeting was presided over by Sri Justice Renu Pada Mukherjee of the Calcutta High Court and addressed by Dr. Nripendra Nath Mukherjee, Dr. G.N.S. Moorty, Sri N. C. Ghosh, M.A., and Sri S. P. Venkatapathy, President, Bharati Tamil Sangham, Calcutta, and others.

JUSTICE MUKHERJEE'S SPEECH

Paying a warm tribute to Sage Sivananda, Justice R. P. Mukherjee recalled his great services to the spiritual awakening of the nation. He regretted that although we have not met Swamiji personally and could not drink from the fountain-source, he was deeply impressed by his writings and felt that his voice, which was a voice of courage and hope, had a magnetic effect on the masses and went deep into their hearts. Throughout his speech, his Lordship was full of praise and admiration for Swamiji Maharaj.

The following are some of the observations of Justice Mukherjee:

"The whole of the world is standing on the brink of a steep precipice today. No experiment in atom or hydrogen bomb or sputnicks will save it from ruin. These things will only widen the gulf of bitterness and hatred between nations and nations, and will never bring about that peace and goodwill which is the be-all and end-all of all human existence. The poet's vision of the Parliament of Man in the Federation of the world can be achieved not by the efforts of politicians and scientists, but by the precepts and teachings of sages and saints like Ramakrishna Paramahamsa, Swami Vivekananda and Swami Sivananda whose birthday we are celebrating today.

"We are like storm-tossed mariners doing the voyage of life in a perilous sea on a frail ship buffeted by wind and rain and encompassed by darkness. It is men like Swamiji whose teachings hold the beacon-light for us and guide the frail ship. Let us follow his teachings and the glowing example of his life, and make this world a heaven. We all have the divine spark in us as you have just heard from the message sent by the Swamiji from the distant Himalayas. If we enkindle that spark with spiritual fire it will show us the real path. If we allow it to die out we shall drift to ruin and perdition.

"On this auspicious occasion let us take a vow that we shall try our best to prove ourselves worthy of the name of man by following the teachings and precepts of the Swamiji. That will be paying the best homage to him and the best way of celebrating his birthday. Let us also pray to God that He may spare the revered Swamiji and keep him in good health for many more years to come, because our country and, indeed, the whole world needs him more today than at any other time."

Dr. MUKHERJEE'S HOMAGE

Dr. Nripendranath Mukherjee recalled his meeting with Swami Sivananda at Rishikesh and

said that the saint's towering personality had a great impact on his mind and had thoroughly changed his angle of vision. He said:

"I had the good fortune and the privilege to be at his lotus-feet for two weeks this time last year. I found that he is God-incarnate. His life is dedicated to bring salvation to those who will come to him. In his early age he was a medical man, relieving the suffering of the body. Now he is out to remove the impurities of the mind of man. He is a practical idealist. To this end he has founded the Divine Life Society. Hundreds of devotees from foreign countries apart from those in India, come and stay with him for months. Savant Swami Sivanandaji has started at Rishikesh, the Yoga-Vedanta Forest Academy, where eminent teachers impart lessons on Vedanta, Yoga Asana, Pranayama, concentration, meditation, religion, philosophy and ethics as well as devotional music. This university has got a big press with latest types of machinery and appliances. At present Swamiji is the author of over 300 religious books. He also publishes periodicals to uplift the morale of the modern generation. He shows the way, but we should tread the path to reach the goal. There is one beauty in him, that is, he believes in all faiths and religions, which he stressed as president of the World Parliament of Religions in 1953. So there is no parochial patriotism nor sectarianism in him. He is a master of Western and Eastern philosophies.

"If you desire to learn the ways of salvation I cannot recommend anyone else to you except Swami Sivanandaji Maharaj who is a Jivanmukta Mahatma. He is absorbed in Paramananda Brahman. He can give Kaivalya Sukha, eternal bliss. He is an image of Jnana and Bhakti, and free from name, fame and lust.

"The main lessons I have gathered from him are his sayings: Serve, love, give, purify, be good, do good, be kind, be compassionate, enquire 'Who am I?' know the Self and be free."

N. C. GHOSH'S TRIBUTE

Speaking about Swami Sivananda, the saint-philosopher of India, who occupies an international place and is regarded as a sage of rare wisdom, Sri N. C. Ghosh, said that Swamiji applied himself to the study and interpretation of the transcendental philosophy handed down from the ancient sages of India. Wise in the lores of the East as well as of the West, and a reformer of religion, society, education, literature, and even of music, he was equally versed in theology, economics, medicine and various other branches of human knowledge. He said:

"Swami Sivananda has rightly been called the prophet of Divine Life. Swamiji has inaugurated the Modern Age in India. He was born at a time when our country, having lost its link with the inmost truths of its being, struggled under a crushing load of unreason, in abject slavery to circumstances. In social usage, in politics, in the realm of religion and art, we had entered the zone of uncreative habit, of decadent tradition and ceased to exercise our humanity. In this dark gloom of India's degeneration Sivananda rose up, a luminous star in the firmament of India's history. With prophetic purity of vision and unconquerable heroism of soul, he shed radiance all over the land; he rescued us from the penury of self-oblivion.

"Through the dynamic power of his personality, his uncompromizing freedom of spirit, he vitalized our national being with the energy of creative endeavour, and launched it into the arduous adventure of realization. He was the great path-maker of this century who had removed ponderous obstacles that impede our progress at every step, initiated us into the present era of world-wide co-operation of humanity. He applied this principles of humanity with his extraordinary depth of scholarship and natural gift of intuition, to social, literary and religious affairs, never acknowledging limitations of circumstances, never deviating from his purpose lured by distractions of temporal excitement. His attempt was to establish our peoples on the full consciousness of their own cultural personality, to make them comprehend the reality of all that was unique and indestructible in their civilization.

"Swami Sivanandaji's illuminating works have thrown open the gates of heaven to us. His writings are pregnant with celestial fire, lit up with

gleams of genius and clothed in a simple and graceful style. There is hardly any branch of knowledge that His Holiness had not dealt with, and whatever he has touched, he did touch with gold. Free India looks to Swamiji's towering personality for giving her a true lead at this juncture. If our young men wish to win the respect and admiration of the world, they should draw their inspiration from the wonderful life of Swamiji who is not only a seer and the greatest standard-bearer of Vedantism in the East but the very impersonation of all that is great and noble in life."

Earlier in the morning, H.H. Swami Vidyamanya Tirthji graced the birthday celebrations with his saintly presence and participated in the Rama Puja conducted on the occasion, which was followed by Sadhu Bhojan and poor feeding. Literature of Sri Swami Sivanandaji Maharaj was distributed freely. The entire arrangement of the birthday celebrations were painstakingly looked after by Sri Sivananda Nilakantan, a great devotee of Sri Swamiji Maharaj. Sri Rajani Mohan Chakravarty, Sri G. S. N. Moorthy, Pandit Pandarinath Acharya and many others took part in the celebrations.

Sivananda Jayanti in Malaya

(Reported by Sri S. Martin, Secretary, D.L. Society, Kuala Lumpur)

The 72nd birthday of Sri Swami Sivananda was celebrated at Kuala Lumpur on a grand scale under the leadership of Sri N. Ponniah. The main features of the celebration were common prayer, demonstration of Yoga Asans, devotional music and a public meeting held on 14th September at the Vivekananda Ashram Hall under the chairmanship of His Excellency Sri S.K. Banerji, High Commissioner for India in Malaya. Among those who spoke on the occasion were Sri N. Ponniah, Prof. Zulfikli Mohamad, Dr. O. Keng Seng, Sri S.K. Banerji, Sri S. Natarajan, and others.

WELCOME BY SRI PONNIAH

Welcoming the gathering Sri N. Ponniah said:

"As you know the Divine Life Society is a world-wide organization, founded in 1936 by Sri Gurudev for the dissemination of Spiritual Knowledge. The Kuala Lumpur Branch of the Society was started about five years ago and has made very good progress. "Through the help of munificent devotees and friends we are glad to announce that a sum of 9000|- dollars has been raised for the purchase of a plot of land at the foot of the Batu Caves, where we propose to build an Ashram of our Branch which may eventually become a spiritual sanctuary for retreat, silence and peace.

"The most important annual occasion for us is the celebrations of Gurudev's Birthday. Today we are honoured to have with us the High Commissioner for India in Malaya, His Excellency Sri S.K. Banerji, who is an illustrious symbol of the great cultural and spiritual heritage of our country."

HIGH COMMISSIONER'S SPEECH

Speaking on the teachings of Swami Sivananda, Sri Banerji said:

"I am not quite sure in my mind whether I have any specialized knowledge in spiritual matters which makes me fit to preside over this meeting. But I thought the least I could do was to identify myself, this evening, in celebrating the birthday of a great man who has devoted himself not for his own good but for the good of others. Your president was good enough to send me, few days ago the message by Swamiji on his birthday. I have been reading that message and it made me extremely interested because he had dealt in his message the problem that concerns me and all other gentlemen in the world, namely, the maintenance of peace. I was, therefore, interested to read Swamiji's message. His own ideas on this subject which impressed me was that the hope of peace was not dependent mainly on governments or society or even on families but on the very nature of individual man. Therefore, if everyone did search and find within himself the source of peace, the source of happiness, as Swamiji

wanted, then there would not be any war and there would not be any fear of war."

Dr. OOI KENG SENG SAID

"Today we bow our heads in homage to a great man, not because he was Dr. Kuppuswamy who served in Malaya, nor because he is a Swami, but because he is our Gurudev Sivananda. We accept Swami Sivananda as our master, not because he is great by his writings or by his achievements, but because of his spiritual charm. It is this compelling spiritual charm that wins the disciples to the master.

"Today, we, the disciples, know that in Rishikesh Swami Sivananda lives in the immortality of the Atman, though living in the mortal body. Two of my Chinese friends who went to Rishikesh and talked with Swamiji told me thus: 'When you come face to face with Swamiji you feel you are in eternal bliss, contented, very happy in life, very close with and in communion with God.' This is their personal experience I am narrating to you. Moreover one of them suffered from chronic eczema for many years. Swamiji touched the affected part with his hand and the eczema was cured without herb or medicine and never appeared again. Can you believe in miracles happening in this modern scientific age?

"They told me that the Swamiji spent most part of the day in meditation and was always in Samadhi. One important feature that struck them were the Kutirs (meditation rooms) built in the vicinity of the Ashram for the seekers to meditate. You can at once see that Swamiji places great emphasis on meditation to develop our spiritual being to the crowning glory of human evolution."

One of the other speakers who paid their tributes to Swami Sivananda while characterizing his teachings and saintly life was.

Prof. ZULFIKLI MOHAMAD

"We are here to celebrate the birthday of a man who has tried and is still very sincerely trying to bring about mutual understanding and appreciation to the peoples of the world, in order that a worthy life can be prolonged for us. Our honoured Swami has done very well when he took religions, various and different though they may be, as his basis for human improvement, socially and spiritually.

"Through my little acquaintance with his esteemed work I can say that he has examined thoroughly the known religions of man, and after a sincere analysis has come to understand that practice of true religion is the only salvation for this chaotic state of affairs in the world. He further found out that the basic principles inherent in every religion are capable of promoting peace and welfare for all if they are applied.

"In this assembly let us pay our tributes to Swami Sivananda for what he has done in bringing religion back to the hearts of the people. At the same time we should continue to work together and to double our efforts collectively and separately to help man in his bewildered life after the mess he has created through his conceited ego and material foolishness. Religion should be positive and active in its approach, and, I am sure, with that principle in mind we can lead mankind along the right path, the path of Truth, of Brotherhood and Peace."

SURE WAYS OF SUCCESS IN LIFE AND GOD-REALIZATION

The sixth edition of one of the finest works on self-culture and spiritual evolution, which has inspired and moulded the lives of thousands of aspirants, is now available (at Rs. 5 per copy, postage extra).

Unique and admirably practical in its treatment of the subjects it deals with, rational and unambiguous in outlook, lucid and easily assimilable in contents, *Sure Ways of Success in Life and God-realization* points out the cardinal tenets of the culture of will and the various mental faculties, and teaches the methodology of Raja Yoga on self-discipline and spiritual evolution.

Herein are also dealt with, in detail, the process of the cultivation of virtues, character-building and self-reliance, as well as the means for the eradication of negative qualities which have been treated under twenty-three sections.

The Manager, Sivananda Publication League, P.O. Sivanandanagar, Rishikesh, U.P.

Sivananda Jayanti at Other Places

DELHI

Under the auspices of the Divine Life Society of Delhi|New Delhi Branches, all local Sivananda Satsang Centres and the Sivananda Cultural Association, a combined function on the holy occasion of H.H. Sri Gurudev Sivananda Maharaj's 72nd birthday was held in the premises of the Ramjas College, Darya Ganj, Delhi on 7th September, 1958. The honourable Sri K. Raghuramaiah, Deputy Defence Minister presided.

After invocatory prayer, Swami Santananda, president of the Sivananda Satsanga Kendra, Daryaganj, gave a discourse on the teachings of Swami Sivananda with practical examples from his life and further explained how Swamiji has summed up the whole of *Bhagavad Gita* in six words, "Serve, Love, Give, Purify, Meditate and Realize." Inspiring Bhajans were sung by Shanno Mathur and her party. This was followed by "Siva Stuti and Guru Stuti" by Srimati Vanibai Ram, of the All-India Radio. Elevating Bhajans and Kirtans were also sung by the various artistes of the A.I.R., Delhi.

Among those who gave discourses were Sri Kedarnath Dutta who advised the audience to follow the teachings of Swamiji as contained in his birthday message; Sri Gidwani who narrated his personal contacts with Swamiji and said that several Sivanandas would be needed in the country to eradicate misery of the millions of people; and Dr. Vishwanathan of the Malaria Institute, New Delhi, who spoke about his experiences with Swamiji and described them as nothing but miracles by quoting actual facts. He described Swamiji Maharaj as "God in human shape," who was responsible for his spiritual uplift.

The birthday of Swamiji was also celebrated by the Saint Mira League, Paharganj, from 13th to 16th September, with a series of music performances and discourses. Another celebration was organized by Sri R. Mamakrishna, elsewhere in the city.

ALLAHABAD

The celebration here was high-lighted by the staging of a Hindi drama (*Chaitanya Jyoti*), depicting the life of Sri Swami Sivananda, at the Northern Railway Institute Hall, on 5th September. The function was presided over by the well-known Hindi poet, Sri Sumitranandan Pant, and attended by a distinguished gathering, including High Court Judges, leading journalists, and high Government officials. Sri Swami Narayananda represented the Headquarters. Before the commencement of the play, there were chorus music and dancing, speeches by Swami Narayananda and Sri Sumitranandan Pant, and a commentary on the drama by Sri Vijay Bose of the local station of the All-India Radio. The drama dealt with the boyhood of Swamiji, his student life, career as a doctor in Malaya, renunciation, first Parivrajak life, entering into the order of Sanyasa, Tapascharya, and establishment of the Divine Life Society.

On the 7th, a Yogasan competition was arranged by the Allahabad Branch of the Society at the Municipal Hall, in which students from four local colleges participated. The function was presided over by Sri J.S. Sisodia, and discourses given by Dr. Baleshwar Prasad and Sri D.C. Sharma, besides the president.

Sri Justice V.P. Bhargava, of the Allahabad High Court, presided over the main function held on the 8th, also at the Municipal Hall, when discourses on the life and teachings of Swamiji were given by Sri S.D. Srivastava, Sri D. C. Sharma, Sri S.C. Chaturvedi and Sri Justice Bhargava.

Sri Chaturvedi said that Swamiji was a great Yogi, and his Yoga of Synthesis was a great boon to the world. Sri S.D. Srivastava gave a brief description of the history of the Allahabad Branch of the Society and described its present activities. Sri D.C. Sharma explained the birthday message of Swamiji and asked the youth of the country to follow his saintly leadership. Sri Justice Bhargava commented on the formula of Swamiji, "Serve, Love, Purify, Meditate and Realize," which he

said constituted the essence of all the religions of the world.

Earlier, prizes were awarded to the successful competitors at the previous day's Yogasan competition.

PATNA

The celebrations here were held at the Gardanibag Temple in the morning and the Gait Public Library in the evening, on the 8th September. The morning function , which was supervised by Sri A.G.K. Lal, retired Secretary to the Government, included Kirtan, Bhajan, prayers, Mantra-writing, and Prabhat Pheri. Sri Justice Satish Chandra Mishra, of the Patna High Court, Presided over the evening function, when Sri S.P. Sinha, secretary of the local Branch of the Society, Sri B.P. Verma, Sri Satchidanand Prasad, Sri A.B.N. Sinha, Sri Jagadamba Sharan Rai, Acharya S.P. Shastri, and Sri R. Tiwari gave discourses appropriate to the occasion. Sri Justice Mishra paid glowing tribute to the saintly qualities and the humanitarian services of Swamiji and wished him many happy returns of the day.

The birthday of Swamiji was also celebrated with due reverence by the Branches of the Divine Life Society at Samastipur, Hajipur, Bihta (Patna), Tilothu (Shahabad), Chandbali and Bhanjanagar (Orissa).

BOMBAY

Here the celebrations were held under the auspices of the Matunga, the Chembur and the Bhandup Branches of the Society. The highlights of the Matunga Branch's programme were Rudrabhishekha and Archana, to the Lord, poor feeding and Sadhu Bhojan, Divyanama Sankirtan, and discourses. The function at the Bhandup Branch started in the early morning with common prayer and group meditation, which was followed by Guru Puja. In the afternoon there were discourses, Bhajan and Sankirtan. The Chembur Branch of the Society also celebrated the occasion likewise.

BADRINATH

Amid the snow ranges of the upper Himalayas, in the sacred Badri Puri, the birthday of Swamiji was celebrated on a grand scale under the leadership of Sri Swami Chidananda. A prayer meeting was held early in the morning, Which included Kirtan, Bhajan and Guru Puja. This was followed by a special worship at the holy temple of Badri Narayana. At noon there was Sadhu Bhojan, and in the afternoon, at a general Satsanga, selected portions from the writings of Swamiji were read, and discourses given by Sri Purushottam Bhagwari, Secretary of the Badrinath Temple, Swami Vasudevananda, and Swami Chidananda.

Sri Bhagwari spoke feelingly of his personal contact with Swamiji and said that saints like him are the most precious assets to mankind and that in Swami Sivananda he saw the living personification of the sacred truths of the holy scriptures and an embodiment of sweet affection, loving friendliness and an over-flowing fountain of spontaneous goodwill. Swami Vasudevananda, in a forceful and stirring discourse, expounded the glory of Maha Purusha like Swamiji, supporting his utterances with profuse authoritative quotations from scriptures.

AT INDORE, GALGULI AND ELSEWHERE

The birthday celebration at Indore, arranged by the local Branch of the Society, was presided over by Sri Justice P.V. Dixit, of the Indore High Court, who briefly described the life and teachings of Swamiji. The programme also included Bhajans by Kumari Naji Godrej and Sri Sunil Kumar, distinguished artistes of the All-India Radio. Among those who attended the function were Sri Y. Bhargava, Commissioner of Indore; Dr. H.C. Seth, Chairman of the Madhya Pradesh Public Service Commission; and Sri Justice T.C. Srivastava, of the Indore High Court.

Speaking at the birthday meeting held at Galguli, Sri P. Acharya said: "Swami Sivananda is one of the glorious saints of India. On account of his knowledge, learning, character, austerity and unrivalled charitability, people of India and other lands, people belonging to all religions and cults, flock to him, follow his teachings, are benefited, and approach nearer the Lord. Countless number of persons have been helped and guided by Swamiji.

"The mere sight of the holy Ashram, established by Swami Sivananda at Rishikesh, inspires the soul of the visitor. A visit to Sivanandanagar,

on the bank of the Ganges, at the foot of the Himalayas, gives the idea of the spiritual life that was lived in the days of yore in the hermitages of Vasishtha and Vamadeva. His Ashram has been established for the use and benefit of the poor and the needy, and for persons who have a spiritual thirst.

"This great sage is endowed with an unrivalled constructive approach and an unlimited store of sympathy. His good qualities are world-renowned and are a model to one and all. His mind is pure as in a child. He has youthful enthusiasm and amiable temperament. The innumerable activities performed by the sage fetch unlimited happiness to humanity."

The birthday of Swamiji was also celebrated at Kotah, Abrama (Surat), Mehsana, Kirkee and Dampiernagar (Mathura).

MADRAS

The Sivananda Jayanti celebration and the *Mahabharata* Pravachana Poorti Mahotsava coincided on the 8th September at Arogya Ashram, Gandhinagar, Madras. The function was presided over by Dr. Sir C. P. Ramaswami Aiyar who paid glowing tributes to Swamiji and extolled his services to the world. Dewan Bahadur K. S. Rama-Swami Sastri, who delivered his concluding lecture of the *Mahabharata,* also spoke on the life and teachings of Swamiji. Among the other speakers were Swami Venkateswarananda, Prof. T. K. Venkateswaran, Sri Keshawlal Tarwady, Sri D. M. Agarwala, Sri N. Jayaram Setty and Sri E. B. Ramalingam Chettiar. There were Akhanda Nama Sankirtan, Bhajan, Puja and Kalakshepam throughout the day and night.

TIRUVANNAMALAI

The programme here, arranged by the local Branch of the Society consisted of early morning prayer meeting, Prabhat Pheri, and a special Puja at the Sundaresa Swami temple. At midday there was poor-feeding, and in the evening a public meeting was held at the Victoria Hindu School, presided over by Sri G. S. Krishnamurthi Ayyar. The function was inaugurated by Swami Mukundananda Saraswati with a short speech, following which the birthday message of Swami Sivananda and the annual reports of the local Branch and the Sivananda Satsangh Mandal were read. The other features of the function included demonstration of Yogasans and Suryanamaskaras, and discourses by Sri Venkatasubba Ayyar, Sri Vijayaraghavachari, and the president of the function.

PATTAMADAI

At the birth place of Swami Sivananda, his birthday was celebrated by the local Branch on a grand scale from 6th to 14th September, which was otherwise known as Sadhana Saptaha, when aspirants and devotees took part in the early morning prayer meetings, Gita Parayana, study of the Upanishads, special Puja and general Satsanga when discourses on the *Bhagavadgita* and on the life and teachings of Swamiji were given. A Nagar Kirtan with the photo of Swamiji and poor-feeding were the other features of the programme on the 8th. The functions were held at Swami Venkatachalapati temple, near the site where a Sivananda Mutt is under construction.

VILLUPURAM

Sri Ramalingam. Municipal Commissioner, presided over the inaugural function of the birthday celebrations, which commenced on 31st August, with *Kamba Ramayana* Katha Pravachana by Sri V. Thyagaraja Iyer. The celebrations were held at the Arya Vyasa Choultry till the 8th. On the 6th a public meeting was held, presided over by Swami Balasivananda, of Konur, when Prof. C.S. Venkateswaran, of the Annamalai University, and Sri R. Amritalingam, of Tirukkoilur, spoke. The function on the 7th included a discourse by Sri P.R. Swaminathan, and was presided over by Swami Ramdas, of Melamangalam. The concluding functions on the 8th were held under the presidentship of Sri V. Sundaram Iyer, in the morning, and Sri N. Subramania Iyer, in the evening, when the *Kamba Ramayana* Katha was concluded with Rama Pattabhishekam.

AT MADURA AND ELSEWHERE

The local Branch of the Society celebrated the birthday of Swamiji in its premises at South Adi Street of the Meenakshi temple, with Puja, Veda Parayana, Gita Parayana, poor-feeding and holding of a public meeting in the Kalyana Mandapam of the temple, presided over by Sri Thotadri

Iyengar, Principal of the Madura College, and addressed by, besides the president, Sri Gopalakrishnaier, Sri A. Ranganathan, Sri C.S. Viswanatha Iyer, and Sri S. Venkatesa Iyer.

The birthday of Swamiji was also celebrated by the Branches of the Society at Nagercoil, Undrajavaram, Arkonam, Puthur, Udipi and Nedumangad.

AT HYDERABAD AND ELSEWHERE

The Hyderabad Branch conducted the birthday celebrations at the residence of Rani Lalita Devi from 1st to 8th September. The main features of the programme were Namasmaran; recitation of Stotras; a Veena recital by Sri Manchala Jagannatha Rao, an artiste of the All-India Radio; and discourses by Dr. Srinivasachari, Director of Archaeology, Andhra Pradesh; Sri S. Subbarao, President of the local Branch; and Swami Brahmacharian, of the Bharat Sevashram Sangh. A speech by Sri Swami Sivanandaji Maharaj on "Practical Ways to Self-realization," recorded on tape by Srimati Kumudini Devi, was played back.

A similar programme was held by the local Branch at Secunderabad on 9th September, when Sri Ramachandran, retired Joint-Director General of Archaeology in India, read out and explained some of his compositions in Sanskrit on Swamiji, and Dr. P. Srinivasachari explained the birthday message.

The Hyderabad Branch also celebrated the birthday at Bolarum on 7th and at Trimulgherry on 11th.

Some of the other places where the birthday of Swamiji was celebrated by the Branches of the Society are Berhampur (Ganjam), Venkatagiri Town, Kovvur, Eluru and Bimlipatam.

AT WINTERTHUR AND MOMBASA

The Ambassador of India in Switzerland, H.E.. Sri M.K. Vellodi, and Mrs. Vellodi, attended the birthday celebration at Winterthur, on 7th September, which was arranged by a disciple of Swami Sivananda, Mrs. Hanna Herrmann, who is also known as Swami Omkarananda. The programme included Japa of Mahamrityunjaya Mantra, recitation of universal prayer, and a group meditation. Sri Vellodi, speaking on the life and mission of Swamiji, stressed on the inspiration he received from the saint and the strength and blessings derived from him.

The birthday of Swamiji was celebrated at Mombasa at the residence of Sri J.R. Sharma, President of the local Branch. The function was attended by a distinguished gathering and included prayers, devotional songs and speeches by the Honourable Sri R. B. Pandya, member of the Central Legislative Assembly of Kenya; Sri J.R. Sharma; Sri P.N. Mehta, President of Indian Association of Mombasa; and Sri W.R. Sethi.

(N.B. Please also see "Branch Gazette" for reports of birthday celebrations.)

Sivananda Jayanti in Hongkong

The celebrations in Hongkong of the 72nd birthday of Swami Sivananda was held on 8th September in Queen's College Hall by members of the local Branch of the Divine Life Society and a large number of guests.

The programme opened with a welcome address read by Sri K. S. Fung, chairman, who spoke on Yoga philosophy. This was followed by a speech given by the presiding member, Mrs. A. Hooton, who recounted the formation of the Divine Life Society by Swami Sivananda, and said that the Swami made available a way of life not only for a few but for the multitude, not only for the hermit in his solitude but for those who must attend to the cares of office, factory, business and family.

Nowhere outside India had so much enthusiasm been shown in these forms of Yoga as in Hongkong, Mrs. Hooton commented, for it has not been a novelty or short-lived fashion here. More and more people have started to practise Yoga since the Divine Life Society was formed in the Colony a year ago. Once the seed has been sown, it has taken root.

By forming branches all over the world the Swami has made available to the man in the

street the practice and benefits of Yoga, and largely dispersed the mystery and ignorance surrounding the name "Yoga," Mrs. Hooton concluded, while expressing on behalf of all present their good wishes for a happy birthday and hopes for the Swami's continued health and happiness.

A speech given by Sri B. P. Adarkar, Commissioner for India dwelt on the importance of Yoga.

An interlude of Indian classical dances under the direction of Mrs. Kalpana M. Surtani and ably performed by Miss Kiki Rasmussen then entertained the large gathering.

A colour Yoga film of Swami Vishnudevananda, arranged by Sri S. W. Lee, was shown.

The master of ceremonies was Sri Purushottam Bathija.

Book Reviews

TIBET'S GREAT YOGI MILAREPA *(A biography from the Tibetan being the "Jetsun-Kabhum" according to the late Lama Kazi Dawa-Samdup's English rendering, edited with Introduction and Annotations by W.Y. Evans-Wentz, and published this year—second impression of the second edition—by the Oxford University Press, at 30 shillings, and is available in India at the Oxford University Press, Mercantile Buildings, Lal Bazar, Calcutta-1, pp. demi-octavo 315 plus xxviii.)*

This extraordinary publication needs no introduction to the students of mysticism, occultism and the spiritual culture of the East. Since its first publicaion by the famous oriental scholar, W.Y. Evans-Wentz, in 1958, *Tibet's Great Yogi* Milarepa has continued to inspire, nay, stir the inmost chord of the soul of countless seekers of truth. Herein is, indeed, found one of the most heroic sages of the quest of a spiritual aspirant, who was to become "a great religious genius of the human race," his indomitable will to overcome harrowing trials and tribulations, his inspiring faith in and unflinching obedience to the spiritual preceptor, his superhuman strength and determination to carry through the most difficult stages of occult practices in the sepulchral solitude and fastness of the snow ranges of the Himalayas, which were to be finally crowned with glorious illumination and attended by supernatural powers.

This unique biography of the great Tibetan poet-saint, who lived in the eleventh and twelfth century, A.C., not only portrays all these through a graphic and gripping narration, but is superb in revealing the finest human qualities, warmth of heart, steadfastness under pressure, and spirit of renunciation and humility even when in command of extraordinary occult powers, for which Milarepa will always occupy the hearts of all aspirants as a great Disciple and a great Master.

CURRENT EVENTS YEAR BOOK (1958), *edited by Sri Sohan Lall, "Current Events," 17 Rajpur Road, Dehra Dun, U.P., and priced at Rs. 5; pp. cr.-8vo 506.*

Here is a very interesting reference book of important events, political and social, national and international, of the year 1957, dealing on widely divergent subjects such as the Bhoodan Movement, the Central Budget, the language issue, Kashmir, Zonal Councils, the Nagaland, the Baghdad Pact, Conquest of Space, International Geophysical Year, Malaya, the Middle East, and so on.

SIVANANDA CULTURAL ASSOCIATION (NEW DELHI)

The Sivananda Cultural Association, the aims and objects of which, together with a brief report of its activities, were given in the last issue, appeals to the public for generous contributions towards the implementation of its projects, namely building of a lecture hall with a shrine for all faiths, a dispensary, and a public library. Contributions may be forwarded to Mrs. V.S. Ram, Treasurer, Sivananda Cultural Association, 82 Pandara Road, New Delhi.

Ashram News and Notes

ALL-INDIA YOGA-VEDANTA CONFERENCE

Amid the enchanting setting of the Manikut ranges of the Himalayas, on the bank of the swift-flowing, crystal azure Ganges, the 39th All-India Yoga-Vedanta Conference met at Sivanandanagar under the presidentship of His Holiness Sri Swami Sivananda, from 18th to 21st October.

Whilst learned monks and devout seekers of truth deliberated on the supramundane subjects of metaphysics and spirituality, their theories, aspects and methodology of practice, the colourful Navaratri celebrations, which had already begun on the 13th, lent a touch of festivity, felicity and prayerfulness to the occasion.

In the early dawn, the daily programme commenced with common prayer and group meditation, followed by a class on Yoga exercises, subsequent to which there were three sessions of Satsanga, in the forenoon, after noon and at night, when discourses on the various aspects of the spiritual path, fundamental principles of religion and philosophy, the main Yogas and other auxiliary subjects, were given, and music performances, vocal and instrumental, held.

Also known as the 39th Divine Life Sadhana Week, the Conference incorporated the 22nd and the 20th sessions of the All-World Religions and the Sadhus Federations, respectively, held under the auspices of the Divine Life Society.

Participating in the Sadhana Week and the Yoga-Vedanta Conference were nearly a hundred devotees from various parts of the country and a few seekers from abroad, besides the local residents. The accent was mainly on universal principles of religion and practical spirituality.

Subjects on which discourses were given included the philosophy and teachings of the *Bhagavadgita*, the spiritual path and the practical aspects of Sadhana, Karma Yoga, Bhakti Yoga, Raja Yoga, the Vedanta philosophy, unity of religions, spiritual experiences of aspirants, and the Yoga of synthesis.

Among those who spoke on different topics were Swamis Krishnananda, Jyotirmayananda, Ishwarananda, Venkatesananda, Nityananda of Madras, Sri Raghavacharya, Sri Irwin Troja of Trinidad, Sri Leslie Shephard of London, and Sri N.C. Ghosh of Calcutta.

On the 19th a Mantra-writing competition was held, and prizes were awarded to successful competitors.

NAVARATRI CELEBRATIONS

On all the nine days of the Navaratri celebrations, special Puja and Havana, including Archana and Parayana of the Devi *Mahatmya*, were performed at a newly installed altar in the Bhajan Hall. Puja was also performed to Mother Durga, from 13th to 15th, to Mother Lakshmi, from 16th to 18th, and to Mother Saraswati, from 19th to 21st, during the evening Satsanga, when the Murtis of the goddesses were differently and freshly decorated every night, and colourfully illuminated. A few aspirants received Mantra Diksha from Sri Swamiji Maharaj during the Navaratri.

On the 21st, a Kanya Puja was performed, and, on the Vijaya Dashami day, the workers of the Yoga-Vedanta Forest Academy Press did Ayudha Puja.

Kumari Nirmala and Kumari Sulochana, daughters of Sri Sivananda Nilakantan, gave some dance performances, after the Manipuri style, on one of the days.

Among those who attended the Navaratri celebrations and the Yoga-Vedanta Conference were: Sri B.N. Kaul, former Indian Ambassador to Belgium; Sri Chen Yoke Chun, of Malaya; Rani Nitya Kumari of Nepal; Sri Sivananda Nilakantan and Sri N.C. Ghosh of Calcutta; Rani Lalita Devi of Hyderabad; and Rani Chandravati Singh of Gaya.

DISCOURSES

Earlier, on 16th September, Dr. Sir C.P. Ramaswami Aiyar gave a learned discourse on the continued unity of Indian thought, the characteristics of the nation's civilization, and its spirit of accommodation, assimilation and tolerance. On the previous day, Swami Krishnananda, Secretary of the Divine Life Society, spoke on the ideological pattern of Yoga and the Hindu philosophy in general.

Another distinguished scholar, Sri K.S. Ramaswami Sastri, gave a series of three lectures during the last week of September, on the message of the *Bhagavadgita*, the meaning of "Anandarasa" in the *Bhagavata*, and on the outline of Yoga and Vedanta.

Earlier, in the second week of September, Swami Nityananda Kavishwar of Kotagiri gave a number of discourses on different spiritual topics and on the message and the personality of Sri Swami Sivananda.

A Ramayana Katha was done by Sri Sethurama Dikshitar on the 28th October.

Special demonstrations of Yoga exercises were given on the 25th October by Sri Ramachandra Rao of Vijayawada, and Srimati Pattammal of Kumbakonam.

Mention may be made here of three of those who gave music performances at the Ashram's Satsanga, namely, Sri C.G. Pattabhiraman (Karnatik, vocal), brother of Sri C.G. Balachandran, M.A., Ph.D., who also gave excellent support on the Mridanga; Kumari Prabha Banerji (Hindustani, vocal); and Kumari Meenakshi Khandeshkar (vocal, Hindustani style), who is an artiste of All-India Radio, Baroda.

VISITORS

Several groups of students visited the Ashram during the period under review. Among them were batches of students and teachers from the Doon School; of the Darrang College, Tezpur, Assam; 30 students from Cuttack, Orissa; and 42 students of the National Girls' High School, Triplicane, Madras, all of whom took part in the Ashram's Satsanga, and received instructions from Sri Swamiji Maharaj.

A group of about 30 businessmen, belonging to the Merchants' Association of Dehra Dun, was received by Sri Swamiji on 25th October.

The Governor of Uttar Pradesh, H.E. Sri V.V. Giri and Srimati Giri, accompanied by some family members and personal staff, and Government officials, visited the Ashram on 25th September and had lunch with Sri Swamiji.

Earlier, Sri Bhaktavatsalam, Minister of Home Affairs and Foresty, Government of Madras, and Sri Rastogi, Deputy Minister to the U.P. Government, called on Sri Swamiji on the same day.

Sri Swamiji received the Governor of Orissa, H.E. Sri Y.N. Sukthankar and Srimati Sukthankar on the 29th October.

Sri James Kwese Ansa, of Accra, Ghana; and Sri Chen Yoke Chun, of Kuala Lumpur, Malaya, have joined the group of visiting spiritual aspirants at the Ashram.

Dr. SIVANANDA SUSHILA VIGHNAY

Dr. Sivananda Sushila Vighnay, of Surendranagar (Saurashtra), who is a visiting doctor to the Sivananda General Hospital at Sivanandanagar, stopped for a few days in Hongkong on her way back from Japan, where she attended the World Peace Conference and was the Indian delegate at the Ninth History and Religions Conference, and the World Health Conference, held recently in Tokyo. In Hongkong she gave free medical treatment to all those who came to her for advice, and, as per the arrangement of the local Branch of the Divine Life Society, gave a series of lectures to Yoga-class students on both sides of the harbour and to meditation groups and women's organizations.

Dr. Sushila Vighnay also visited Indonesia in the last week of October where she was received by the various Branches of the Society in Jakarta, Malang, Surabaya and other places.

NEW BRANCH IN SWITZERLAND

The Luzern Branch of the Divine Life Society is conducting regular courses on Yoga under the guidance of Sri Louis Willimann at 11 Schlossweg.

NOTICE

We request our readers that they may please refrain from reminding the Circulation Manager of "The Divine Life" or "Wisdom Light" about the non-receipt of their copies until the 20th of the month, since due to difficulties in obtaining newsprint and, at times, due to other reasons, we are sometimes unable to release the issues in the first week of the month. The readers may however write to us in case a certain issue has failed to reach them by the last week of the month. —Divine Life Society.

New Publications and Foreign Translations

In HOW TO BECOME A YOGI (Rs. 3, pp. crown-octavo 272 plus xxxii), Sri Swami Sivananda gives the essential tenets of spiritual life, together with his precepts on physical culture, the technique of breath-control, the process of concentration and meditation, and practical hints on leading the divine life.

REVELATION (Rs. 4, pp. 431 plus xiv) is a unigue work of the saint, embodying within itself his "revelations" of the mysteries of divine life, of the universal Yoga, the secrets for success in Sadhana, the purpose of life, Divinity and its attainment, the fountain of supernatural bliss, the supreme unity of life, the hidden spiritual treasures, and so on. It is a rare publication which every spiritual seeker should possess.

PHILOSOPHY AND TEACHINGS OF SWAMI SIVANANDA (Rs. 3, pp. 286 plus xlviii) contains 24 write-ups by different authors on the subject of the book's title, which are supplemented by quite a few additional sketches on the life and the mission of Swami Sivananda grouped within its introductory pages.

YOGA-VEDANTA SUTRAS (Parts I and II combined Rs. 2.50, pp. 174 plus xxxviii) presents the four main Yogas in the characteristically aphoristic style of Swami Sivananda, and is supplemented, in its first part, by three additional features, namely, Manovijnana Sutras, Guru Bhakti Yoga, and Sivananda Prashnottari, while the second part deals with the Sutras on Mantra, Hatha, Tantra and Nada Yogas, and is supplemented by Neeti Sutras, Arogya Sutras and Sivananda Adhyatma Sutras.

NECTAR DROPS (Rs. 2, pp. 148 demi 1|16) is a pocket book containing choicest selections from the sayings of Swami Sivananda, which deal on the various aspects of the spiritual life.

SIVANANDA VANI (Rs. 2) presents a collection of 120 facsimile letters, addressed to one of his greatest disciples, Sri Pannalal of Amritsar, dealing on the path of Sadhana, and the nature of the goal of life.

"SHIVANANDA VANI" is the title of the Hindi edition of the famous but now out-of print work, *The Voice of Sivananda*. Translated in simple diction by Swami Jyotirmayananda, *Shivananda Vani* gives the essence of the teachings of the saint, and is available at Rs. 2 (pp. 198).

"SHIVANANDA SANGIT PUSHPANJALI" is another Hindi work recently published, and presents the life of Swami Sivananda in the form of Sangita Ramayana, written by Sri Sivananda Sushila, and priced at 50 nP.

The above works are available at the Sivananda Publication League, P.O. Sivanandanagar, Rishikesh, U.P., from where a current catalogue of the works of Sri Swami Sivananda, (in original English as well as in vernacular languages) could be obtained on request.

NEW FOREIGN TRANSLATIONS

Yugoslav translations of Swami Sivananda's *Tantra Yoga, Nada Yoga and Kriya Yoga*, and *Yoga of Synthesis* are now available, and await publication. The translator is Sri Marija Rzeczycka, Mariukovica 3|iv, Zagreb, Yugoslavia.

The Sivananda School of Yoga, Copenhagen, Denmark, has published a danish translation of a part of Swami Sivananda's *Adhyatma Yoga* and *Bhagavadgita for the Blind* (an abridged version which was specially written for transcription into Braille). These have been included in the School's monthly bulletin (September and October issues), which is prepared by Sri Edgar Sodring. The Sivananda School of Yoga was established a few years ago in Copenhagen by Yogi Aage Fergemann.

SIVANANDA'S WORKS IN LONDON AND LOS ANGELES, USA

Works by Swami Sivananda are now available for sale at the Luzac & Co. Ltd., P.O. Box 157, 46 Great Russell Street, London, W.C. 1, England; and at from the *New Age Interpreter*, New Age Press, 1544 Celovo Gordo Street, Los Angeles 26, California, U.S.A.

SWAMI VISHNUDEVANANDA

Sri Swami Vishnudevananda, Professor of Hatha Yoga at the Yoga-Vedanta Forest Academy, now on world tour, is at present conducting his

classes in New York, and proposes to publish shortly an American edition of Sri Swami Sivananda's *Practical Guide for Students of Yoga*, as well as a Spanish edition of the same, which was compiled by him more than a year ago and published for the first time in Hongkong.

Notices

FIFTH ATI RUDRA MAHA YAJNA

It may not perhaps be widely known that at the sacred Temple of Lord Viswanath, at Sivanandanagar, Rishikesh, Ati Rudra Maha Yajnas are conducted on a grand scale every two years since 1948. The Yajnas are conduted for peace and welfare in the world in general, and for peace and prosperity as well as health and longevity of individual devotees. The holy Rudra Chamaka is chanted before the idol of Lord Viswanath every day, and periodically smaller Yajnas are done after completion of a certain number of Parayanas. Finally, a Maha Yajna is conducted when the Rudra Chamaka has been repeated for several hundreds of thousands of times. The sacred Kalasa water, charged with the most powerful vibrations of countless repetitions of the Rudra Chamaka, is offered in Abhisheka to Lord Viswanath on the occasion of the Ati Rudra Maha Yajna, and is distributed among the devotees, on refuest.

All devotees of the Lord are welcome to participate in the 15th Pratishtha Anniversary of the Viswanath Mandir and the 5th Ati Rudra Maha Yajna on 31st December, with prior intimation. Full particulars of Puja, etc., are available from the Manager of the Temple. Voluntary contributions for the Yajna, poor-feeding and Sadhu Bhojan will be thankfully accepted by:

YOGA-VEDANTA FOREST ACADEMY

Inasmuchas the institution previously known as the Yoga-Vedanta Forest University has now been redesignated as the Yoga-Vedanta Forest Academy, the public are requested to address letters or send their remittances not in the name University but to the Academy or the Divine Life Society, or directly to Sri Swami Sivananda.

Secretary, Divine Life Society, P.O. Sivanandanagar, Rishikesh, U.P.

SIVANANDA CORRESPONDENCE COURSE IN FRENCH

ON YOGA, BHAKTI AND VEDANTA

PREPARED BY "SYNTHESE UNIVERSELLE," GENEVA

A - 1	Yoga and Realization
A - 2	Practical Yoga of Swami Sivananda
*A - 3	The Master and the Initiations
B - 1	Raja Yoga, Lessons 1 to 7
B - 2	Raja Yoga, Lessons 8 to 14
*B - 3	Bhakti Yoga
*B - 4	Vedanta
C - 1	Kundalini Yoga, Part I
*C - 2	Kundalini Yoga, Part II
*C - 3	Kundalini Yoga, Sadhana, Hatha Yoga
*D - 1	What Becomes of the Soul After Death, Part I
**D - 2	What Becomes of the Soul After Death, Part II

The courses marked with one asterisk are new publications.
The courses marked with two asterisks are under preparation.
The rest have already been released and are currently on circulation.
The first course of SIVANANDA YOGA, in German, is now under preparation.

Please apply for particulars and copies to Sri Sivananda Margarita, "Synthese Universelle," Le Moulin, Troinex, Geneva (Switzerland).

"Magnum Opus" of Swami Sivananda ! *Latest Epic On :*

SADHANA

Here is the most outstanding among the recently published works of Sri Swami Sivananda which deals on the diverse aspects and the methodology of Sadhana, a work that is equally useful to the lay man, the neophyte aspirant, the advanced seeker, the busy householder, the devotee as well as the agnostic.

The Volume has been divided into 23 chapters, preceded by elaborate introductory notes and followed by three parts of appendix, all compressed within about 602 pages (crown-quarto or double-book size). The following are the main subjects it deals with:

Foundation of Sadhana; Significant Process and Types of Sadhana; Sadhanas in "Prasthana-trayee," in Epics and Puranas, in *Yogavasishtha* and "Sivananda Sutras"; Importance of Sadhana; Sadhanas for Conquest of Lower Nature, and for Various Siddhis; Obstacles to Progress in Sadhana; Karma, Bhakti, Yoga and Vedantic Sadhanas; Courses on Sadhana; Questions and Answers on Sadhana; and Some Experiences of Aspirants.

Printed on superior paper, card-board bound, the Volume is available at Rs. 15|- per copy (postage extra) from the Sivananda Publication League, P.O. Sivanandanagar, Rishikesh, U.P.

SRIMAD BHAGAVAD GITA

Sri Swami Sivanandaji Maharaj's monumental work on the Bhagavad Gita, which has been so long coveted by numerous spiritual seekers, is on sale once again from this month !

One of the finest, most comprehensive and ideally synthetic commentaries available on this great scripture, here, within its nine hundred pages are found the portrayal of the intuitive Self-realization of a world-renowned saint, the practical analysis of the multiple problems of life, and the most salutary means to their solution.

The *Bhagavad Gita* presents to the reader the cream of India's glorious spiritual philosophy, reflecting the phase when it had reached its zenith of perfection, the pinnacle of idealism, and yet it is emphatic of the down-to-earth realism as to give the most complete scope of the fruition of the highest ideal in everyone's practical life.

Such a work is focused through the prismatic mind of Maharshi Sivananda, which at once reflects his well-balanced, harmonious personality, and is synthetically suited to appeal to every other mind in a most convincing manner.

Containing the original text, alphabetical Sloka index, word-to-word meaning, and verse-by-verse translation, these voluminous commentaries on the Gita are printed in a single volume (for the fifth time). Copies can be had from the Divine Life Society, South Calcutta Branch, 28-A, Sardar Sankar Road, Calcutta-29, and the Calcutta Branch C|o The General Printing Works Private Ltd. 83, Old China Bazar Street, Calcutta-1, at Rs. 10|- per copy, exclusive of the postage.

YOUR RESIDENCE AT SIVANANDANAGAR

Away from the din of modern cities and yet not far removed from such amenities as are necessary for comfortable living, Sivanandanagar (near Rishikesh, U.P.), offers adequate facilities for rest-giving holidays as well as for settling down after retirement. Here, in sylvan solitude, spiritually soothing atmosphere, on the bank of the holy Ganga, many devotees spend their holidays in the saintly company of Sri Swami Sivanandaji Maharaj. For this purpose they have constructed small residential quarters of their own. Anyone is welcome to do so. The ground space is provided free of cost. Construction charges for a single room now comes to Rs. 2,500. For details please write to:

Secretary, Divine Life Society, P.O. Sivanandanagar, Rishikesh, U.P.

IMPORTANT NOTICE

Subscribers to *The Divine Life* are requested to renew their subscription for the next year by the end of this month, or by the first week of December, 1958, latest.

Please quote your subscription number and give your full address, in block-letters, while sending your subscription, preferably by money order, or, in the case of those residing outside India (annual subscription Rs. 3|75, or 7 shillings or one US dollar), by international postal coupon, or British postal order.

We request all the members of the Divine Life Society to renew their membership for the next year by the end of this month, or by the first week of December, 1958, latest. (Renewal fee for a single year is Rs. 2|50, or 5 shillings, or one US dollar, which covers the annual subscription to *Wisdom-Light*.)

Anyone, irrespective of any distinction whatsoever, can become a member of the Divine Life Society with the object of devoting oneself to the pursuit of the ideals of divine life, chief among which are truth, purity and non-injury. The Society is a non-sectarian institution, embodying in its perspective all the common, fundamental principles of all the religions of the world, or spiritual life, in general. The Society accords equal place of honour to all faiths and religious traditions, and its members recognize no distinctions or separative sentiments on account of each other's traditional religious background, or ancestral affiliation, which the principles or the philosophy and teachings of the Society do not tamper with. (An admission fee of Rs. 5|- or 10 shillings, or 1.50 US dollars, provides the new members with some spiritual literature by the Founder-President, Sri Swami Sivananda.

The Branches of the Divine Life Society are also requested to renew their affiliation with the Headquarters for the year 1959 before the end of this month. (The annual affiliation fee for a single year is Rs. 12|-, or 20 shillings, or 3.50 US dollars, which meets the subscription to *The Divine Life*, *Wisdom-Light*, and *Branch Gazette*, ensuring a regular information about the activities of the Headquarters and other Centres.)

Any group of spiritually dedicated individuals can open Branches of the Divine Life Society, in consultation with the Headquarters, with the object of disseminating non-sectarian spiritual values of life, promoting goodwill, amity and fellowship among one another, fostering peace and dignity of human life, and rendering any possible service towards the amelioration of the afflicted.

Some of the forms of public service that are being carried on by the Branches of the Society and the Headquarters are free medical relief through outdoor dispensaries, hospitals and special camps; free education; and propagation of the knowledge of Yoga and general spiritual tenets through study classes, public meetings, free distribution of leaflets and bulletins, publication of journals and the works of Sri Swami Sivananda, including translation-editions.

All members of the Divine Life Society, or any spiritually-inclined individual are welcome to come into direct touch with Sri Swami Sivananda, either through correspondence or personally, and visit (with prior intimation) Sivanandanagar, Rishikesh, which is the Headquarters of the Society and wherein also is situated the Yoga-Vedanta Forest Academy.

We also request the subscribers to the other periodicals issued from here, such as *The Yoga Vedanta Forest Academy Weekly*, *Health and Long Life*, and *Yoga-Vedanta* (Hindi), whose subscriptions to these expire by the end of this year, to renew them for the next year before the end of this month.

All communications to :

Secretary, Divine Life Society, P.O. Sivanandanagar, Rishikesh, U.P.

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